



CULTURAL IMPACT ASSESSMENT

KAIPARA DISTRICT COUNCIL

MANGAWHAI TOWN PLAN DEVELOPMENT

MANGAWHAI

MAY 2017



Whakataukī

Tupu te Toi
Whanake te Toi
He Toi ora
He Toi he Toi i ahu mai i Hawaiki
To tau muri ki te Atua
No te mea
Ko taku taha tera

Knowledge that grows
Knowledge that expands
Knowledge that survives
Knowledge that comes from Hawaiki
Knowledge that comes from patience and tolerance
Knowledge that comes from God for that is wisdom

Whakapapa

Ko te tūpuna taketake o Te Uri o Hau, Ko Haumoewaarangi.
Ka moe a Haumoewaarangi i a Waihekeao,
Ka puta ki waho ko a raua tamariki tokowhitu:
ko Makawe, ko Mauku, ko Whiti, ko Weka, ko ruinga, ko rongo me Hakiputaomuri.
Ka puta i a Hakiputatomuri ko nga uri matinitini e mohiotia nei i tenei wa,
Ko
Te Uri o Hau.

According to the traditions of Te Uri o Hau, the eponymous ancestor
of Te Uri o Hau is Haumoewaarangi.
From the marriage of Haumoewaarangi with Waihekeao came seven offspring:
Makawe, Mauku, Whiti, Weka, Ruinga, Rongo, and Hakiputatomuri.
From Hakiputatomuri came many descendants known to this day as
Te Uri o Hau.

Version History

Version	Author	Reviewer		Approved for Issue		
		Name	Signature	Name	Signature	Date
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Draft v2	Shereen Worthington					

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Cover Photo: Looking south over Mangawhai Harbour

Image credit: S. Worthington

TABLE OF CONTENTS

Whakatauki	2
Table of Contents	4
1. Mangawhai Town Plan Details	7
2. Executive Summary	9
2.1 Background	9
2.2 Site Map - Mangawhai District	10
2.3 MTP Draft Guiding Principles	11
2.4 MTP Workstreams	11
2.5 Objectives	11
3. Te Uri o Hau Introduction	12
3.1 Introduction	12
3.2 Purpose	13
3.3 Objectives	13
3.4 Methodology	13
3.5 Field Investigation	14
4. Legislative Framework	14
4.1 Te Tiriti o Waitangi 1840: Treaty of Waitangi Principles	14
4.2 Te Uri o Hau Claims Settlement Act 2002	15
4.3 Te Uri o Hau Kaitiakitanga o Te Taiao Plan 2011	16
4.4 Resource Management Act 1991	16
4.5 Heritage New Zealand Pouhere Taonga Act 2014	17
4.6 Marine and Coastal Area (Takutai Moana) Act 2011	17
4.7 New Zealand Coastal Policy Statement 2010	18
4.8 Northland Regional Policy Statement	18
4.9 Operative Kaipara District Plan November 2013	19
4.10 Regional Water and Soil Plan	19
5 Mātauranga Māori - Te Ao Māori: Māori World View	20
5.1 Spiritual and Cultural Connectedness	20
5.2 Tikanga: Cultural Practice	21
5.3 Taonga: Valued Treasures	21
5.4 Kaitiakitanga: Guardianship	21
5.5 Mana Whenua and Mana Moana	21
5.6 Mana Atua: Spiritual Powers	22
5.7 Tapu and Noa: Sacred and Profane	22
5.8 Wairuatanga: Spirituality	22
6. Te Uri o Hau Manawhenua	23
6.1 1825 Battle of Te Ika a Ranganui - Ko Te Whawhai i te Waimako	24
6.2 Te Mangawhai and the Pa of Te Whai	26

6.3	Tara	27
6.4	Te Hakoru or Hakaru	27
6.5	Te Arai	27
6.6	1854 Land Purchases	28
6.7	Te Uri o Hau Treaty Claims Process	30
6.8	Statutory Acknowledgement Areas	32
6.9	Schedule 6: Statutory Acknowledgement for Mangawhai Marginal Strip	32
6.10	Schedule 10: Statutory Acknowledgement for Mangawhai Harbour Coastal Area	32
6.11	Te Uri o Hau Mandate	33
6.12	Te Uri o Hau Settlement Trust	33
6.13	Environs Holdings Limited	34
6.14	Hapū Groups	35
6.15	Te Uri o Hau Tukurū and Whānau Marae	35
6.16	Te Uri o Hau Core Values	36
6.17	Te Uri o Hau Marae	36
6.18	Otamatea Marae	37
7.	Te Uri o Hau Cultural Values Assessment	38
8.	Social, Economic, Cultural Wellbeing, Health and Safety (and Environment)	51
9.	Recommendations	56
Lists of Appendices		
	Appendix 1: Te Uri o Hau's Statutory Area of Interest	67
	Appendix 2: Glossary	68
	Appendix 3: References	69
List of Figures		
	Figure 1: Site Map - Mangawhai District	10
	Figure 2: Plaque Statement	26
	Figure 3: Plaque Location	26
	Figure 4: Otamatea Marae: Tanoa Road, Maungaturoto	37
	Figure 5: NZ Archaeological Sites at Mangawhai Heads Reserves	42
	Figure 6: Magnified Locations of Pa R08/55, R08/56 and R08/212	42
	Figure 7: Shell Midden R08/212	42
	Figure 8: Pa R08/56	42
	Figure 9: Pa R08/55	42
	Figure 10: Inner Harbour Reserve - Pearson Street	43
	Figure 11: Magnified Locations of R08/209, R08/211 and R08/210	43
	Figure 12: Midden R08/209	43
	Figure 13: Close-up of R08/210	43
	Figure 14: Pa R08/210	43
	Figure 15: Survey Map showing the Distribution and Location of Cockle and Pipi in Mangawhai	47
	Figure 16: Mangawhai Museum	53
	Figure 17: Mangawhai Community Park / Pioneer Village	53

List of Tables

Table 4.1: Te Uri o Hau Legislative Values	15
Table 6.1: Te Uri o Hau Treaty Claims Process	30
Table 6.2: Te Uri o Hau Groups	35
Table 6.3: Nga Marae Tukurū and Whānau Marae	35
Table 6.4: Te Uri o Hau Core Values and Principles	36
Table 6.1: Te Uri o Hau Cultural Values Assessment	38
Table 7.3: Wai Mate: Desecrated Waters	45

List of Plates

Plate 2.1: Mangawhai Town Plan Process	12
Plate 6.1: Crown Mangawhai Block Purchase of 1854	29
Plate 6.2: Mangawhai Parish Land sold up to 1865	30
Plate 6.3: Te Uri o Hau Statutory Acknowledgement Areas in Mangawhai	33
Plate 6.4: Te Uri o Hau Settlement Trust Organisational Structure	34
Plate 6.5: Te Uri o Hau Marae Locations	36
Plate 7.1: Mangawhai Coastal and Harbour Reserves	41

1. MANGAWHAI TOWN PLAN (MTP) DETAILS

Applicant:	Kaipara District Council
Address for Billing and Correspondence:	Kaipara District Council Private Bag 1001, Dargaville 0340 Attention: Venessa Anich e: vanich@kaipara.govt.nz p: 0800 727059
Proposal:	Mangawhai Town Plan Development
MTP Workstreams - Focus Areas	<ul style="list-style-type: none">• Land development & density• Transportation (roading & connectivity)• Open Spaces and Green Fields• Water & fire supply• Stormwater• Urban Design• Financial strategy
Te Uri o Hau Environmental Agency:	Environs Holdings Limited Level 2, 3-5 Hunt Street PO Box 657, Whangarei p: 09 459 7001 Ext 5 e: Environs@uriohau.co.nz
Te Uri o Hau Statutory Legislation:	Te Uri o Hau Claims Settlement Act 2002 Te Uri o Hau Settlement Historical Claims Schedules 2000, Schedule 10 - Statutory Acknowledgement for Mangawhai Harbour Coastal Area so Plan 70053 Schedule 6 - Mangawhai Marginal Strip
Te Uri o Hau Culturally Valued Areas, Sites, Features, Values and Principles:	Archaeological Sites of Maori Origin, Mangawhai Harbour, and Estuary, Cultural Landscapes, Fresh and Marine Waterways, Shellfish beds, Kaimoana, Cultural Education, Advocacy and Awareness, Mana Whenua Culture and Customs, Heritage Values, Whenua, Awa, Papatuanuku (land), Ngahere (forests) Wairua, Traditional History, Whānaungatanga (family), Manaakitanga (looking after our people), Kaitiakitanga (stewardship).
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2. EXECUTIVE SUMMARY

Mangawhai is experiencing an increase in growth and development. With its close proximity to Auckland and the exodus of Aucklanders wanting a change in lifestyle, the result has seen the once quiet coastal settlement of Mangawhai transform into the fastest growing town in the Kaipara.

Mangawhai is directly affected by the growth pressures exerted by Auckland and Whangarei. In order to ensure that quality design, environmental and infrastructure outcomes are sufficiently managed, KDC is developing a Mangawhai Town Plan (MTP).

2.1 Background

According to the MTP website¹, KDC'S 2015 / 2016 financial year saw growth in resource consents increase by 33%, and the number of building consents increase by 15%. Overall, approximately 90% of the building and resource consents have been sought in the Mangawhai area.

Increased growth with 221 new lots produced as a result of new subdivision developments and dwelling numbers more than doubling over the past 15 years, coupled with an ever-increasing volume of traffic particularly during peak summer season, has prompted KDC to investigate ways to support, manage and grow current infrastructure in areas such as roading, footpaths, stormwater networks, water supply, landscapes, land development and urban design.

A Community Advisory Panel has been appointed to provide community views and feedback to Council as the MTP project is developed. The Panel will engage with the Mangawhai community regarding their ideas for the future of the township. Te Uri o Hau/Environs has representation on the panel.

The objective of the plan is:

To provide a strategic framework to manage the growth of Mangawhai.

¹ Kaipara District Council (2015). Mangawhai Town Plan Website Information Retrieved 27 March 2017 from: <http://www.kaipara.govt.nz/Your+Council/Mangawhai+Town+Plan.html>.

2.2 Site Map

Figure 1: Mangawhai District



Source: Kaipara District Council (2017). IntraMaps Property Satellite Photos. Retrieved 22 March 2017 from: <http://maps.kaipara.govt.nz/IntraMaps80/?project=KDC&configId=26eef90c-9ce3-452b-80af-f1aa876f8a93>.

2.3 MTP Draft Guiding Principles

A list of the ten draft guiding principles or assumptions has been developed to help form the project:

- 1) Mangawhai to continue to rely upon rainwater collection and tank storage;
- 2) To encourage medium density living around key nodes of Mangawhai Village, Wood Street shopping centre and Estuary Estates;
- 3) Application of a town boundary;
- 4) Lifestyle block development will be directed to a sub-zone of land surrounding Mangawhai;
- 5) Urban design standards to be introduced to manage medium density development;
- 6) Roads will be used to define public space;
- 7) Improving walkway and cycling uptake with connectivity being a priority;
- 8) Population growth will not be matched by an increase in roading capacity;
- 9) Environmentally sustainable design in Council and private developments; and
- 10) Partnerships with community groups, developers and businesses are vital to the future of Mangawhai.

2.4 MTP Workstreams

The follow workstreams have been selected as priority areas in the development of the MTP:

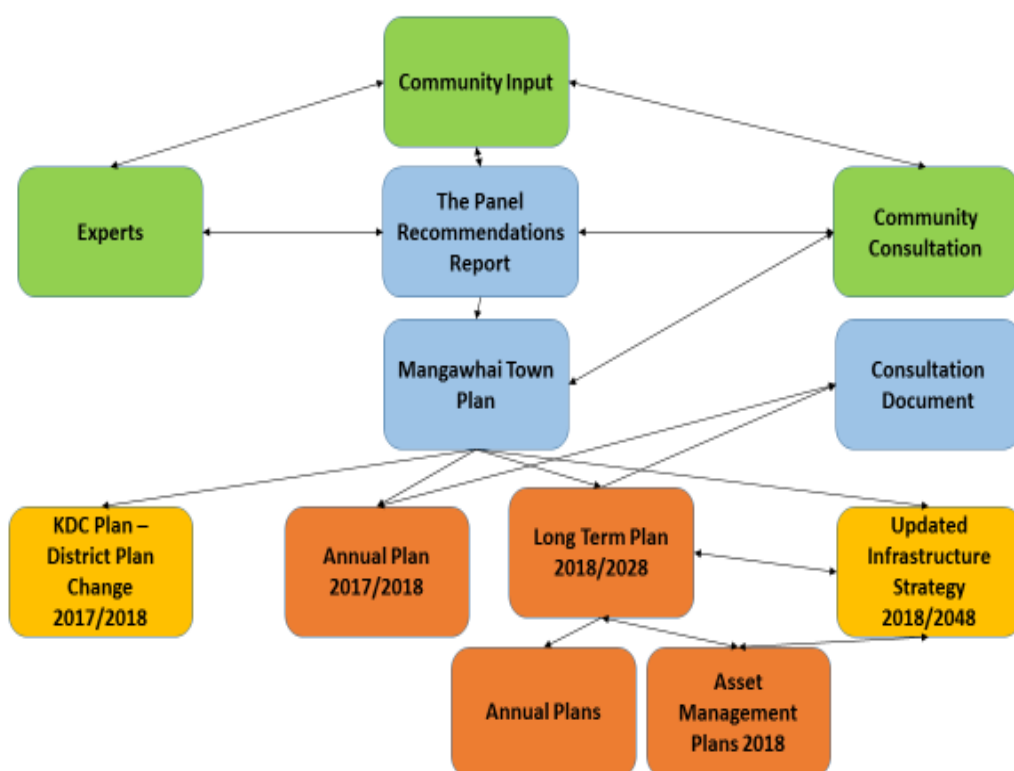
- 1) Land development & density (KDC - in house);
- 2) Transportation (roading & connectivity) – MWH;
- 3) Open Spaces (KDC - in house);
- 4) Water & fire supply (Opus);
- 5) Stormwater (GHD);
- 6) Urban Design (Opus); and
- 7) Financial strategy to be included for each.

2.5 Objectives

The objectives of the MTP are to:

- 1) Protect & enhance public access & enjoyment of the harbour & beaches;
- 2) Manage & plan growth to retain the special character of Mangawhai; and
- 3) Affordable & sustainable infrastructure that protects the harbour & retains the sense of openness & informality.

Plate 2.1: Mangawhai Town Plan Process



Source: Kaipara District Council (2015). Mangawhai Town Plan Website Information Retrieved 27 March 2017 from: <http://www.kaipara.govt.nz/Your+Council/Mangawhai+Town+Plan.html>.

3. TE URI O HAU CONSULTATION

3.1 Context

Mangawhai is located within Te Uri o Hau's Estates and Territory: Statutory Area of Interest (refer to attachment 1). Te Uri o Hau are the hapu of Ngati Whatua iwi with mana whenua and tangata whenua associations to the ancestral lands, waterways, Wāhi Tapu and other taonga in Mangawhai.

KDC has engaged Environs Holdings Limited (Environs) to identify cultural values associated with the MTP, in terms of effects on mana whenua historical, traditional, and spiritual interests and associations significant to Te Uri o Hau.

This Cultural Impact Assessment (CIA) has been commissioned by Kaipara District Council. It contains information used to inform decision-making during the development of the MTP.

3.2 Purpose

The purpose of this CIA is to identify and assess potential effects of the MTP project on cultural values and wellbeing of the hapu and whanau of Te Uri o Hau. It should be referred to as a tool for ongoing consultation between Environs/Te Uri o Hau and KDC including the MTP community advisory panel.

3.3 Objectives

The objectives of this report are to:

- a) Detail Te Uri o Hau cultural values, interests and associations with Mangawhai;
- b) Make an assessment of potential effects of the MTP on Tangata Whenua Environmental, Cultural, Social and Economic wellbeings from the growth being experienced in Mangawhai; and
- c) Make recommendations on culturally appropriate ways to manage growth.

3.4 Methodology

Information sources directly relevant to the MTP were reviewed in the preparation of this CIA. These included:

TITLE	AUTHOR	DATE
Mangawhai Traffic Management and Public Space Strategy	Opus	2016
Mangawhai Town Centre known Archaeological Sites	NZ Archaeological Association	2017
Environs Cultural Monitoring Protocols and Policies	Environs Holdings Ltd	
Mangawhai Structure Plan	DJ Scott Associates and Barry Kaye Associates	2005
Mangawhai Village and Mangawhai Heads Infrastructure Plan - Transportation	MWH	2016
Mangawhai Town Plan Transportation	MWH / Stantec	2017
Mangawhai Town Plan Growth Principles	KDC	2016
MTP Information Sheet	KDC	2016
MTP Planning Technical Report	KDC	2017
Mangawhai Town Plan Stormwater Infrastructure Report	GHD	2016

Mangawhai Town Plan Stormwater Infrastructure Strategy	MWH / Stantec	2017
Urban Design Study Phase 1	Opus	2016
Mangawhai Water and Fire Supply Options Feasibility and Cost Analysis	Opus	2016
Wood Street Revitalisation	Dream Planning/MWH	2017
Mangawhai Estuary to Picnic Bay Walkway Feasibility Report	Frame Group Ltd	2016
Cultural Impact Assessments reports to KDC for: <ul style="list-style-type: none"> • Picnic Bay to Mangawhai Beach Campground Walkway • Mangawhai Storm Water Consent (Retrospect) • Kainui and Pearson Street Reserves 	Environs	2016 2017 2017

3.5 Field Investigation

A field investigation was undertaken 15 March 2017 by Natalie Blandford and Otamatea Kaitiaki Shereen Worthington. The following areas were examined:

- a) Mangawhai Heads town centre;
- b) Stream behind Mangawhai Heads Holiday Park; and
- c) Mangawhai Heads boat ramp.

4. LEGISLATIVE FRAMEWORK

4.1 Te Tiriti o Waitangi 1840: Treaty of Waitangi Principles

Te Tiriti o Waitangi (The Treaty of Waitangi) is Aotearoa's (New Zealand's) founding document. Over 500 Maori Chiefs, including more than five women, signed the Treaty in 1840. It is an agreement drawn up between representatives of the British Crown and representatives of Maori, Iwi and Hapu. It is named after the place in the Bay of Islands where the Treaty was first signed, on 6th February 1840, although, in fact, it was signed all over Aotearoa. Like all treaties it is an exchange of promises: the promises that were exchanged in 1840 were the basis on which the British Crown acquired New Zealand. The Tiriti o Waitangi agreed the terms by which Aotearoa would become a British Colony.

The Treaty is in two languages, Maori and English. The Treaty was intended by Great Britain to be an exchange of sovereignty to be in return for a guarantee of the authority of the chiefs and the protection of Maori land and resource rights. The Treaty also extended to Maori the same rights and privileges of British citizens.

The principles of Te Tiriti o Waitangi 1840 are fundamental to developing relationships with government agencies, including involvement and participation in statutory policies and plans regarding the management of natural resources within Te Uri o Hau's Estates and Territory: Statutory Area of Interest.

4.2 Te Uri o Hau Claims Settlement Act 2002

After a vast amount of negotiating with the Crown and as a result of the settlement of past breaches by the Crown, in December 2000 Te Uri o Hau Claims Settlement Act 2002 was enacted into legislation.

In line with the Te Uri o Hau Claims Settlement Act 2002 legislation,² S64 states: (1) of the distribution of consent applications to Te Uri o Hau Governance entity i.e. Te Uri o Hau Settlement Trust, where Councils are required to send a summary of applications for resource consents to Environs. This includes resource consenting authorities whose statutory boundaries overlap into Te Uri o Hau's estates and territory being: Kaipara District Council, Whangarei District Council, Northland Regional Council and Auckland Council.

Applications for resource consents are of major interest to Te Uri o Hau hapū, marae and whānau. For land use, subdivision and development activities requiring resource consent, a level of consultation is anticipated between Te Uri o Hau, the applicant and/or the applicant's agent.

Section 63 requires consent authorities to record the statutory acknowledgment to all regional policy statements, regional coastal plans, other regional plans, district plans, and proposed plans as defined by section 2 of the Resource Management Act 1991.

Under section 59 of the Te Uri o Hau Claims Settlement Act 2002 the Crown acknowledges the statements made by Te Uri o Hau of the particular, cultural, spiritual, historic, and traditional association to the Pouto Stewardship area, Mangawhai marginal strip, Oruawharo River stewardship area, Kaipara Harbour coastal area (including Oruawharo River, Wairoa River, Otamatea River, Arapaoa river, and the Whakakei River), Pukekaroro Scenic Reserve, and Mangawhai Harbour Coastal Area.

Te Uri o Hau legislation values are defined within the Act as outlined in Table 4.1:

Table 4.1: Te Uri o Hau Legislative Values.

Part 5	Statutory Acknowledgement	Values	Purpose
Subpart 2	Statutory	Cultural, spiritual,	(a) Consent Authorities

² Te Uri o Hau Claims Settlement Act 2002. New Zealand Government Wellington, New Zealand.

Section 58-65	Acknowledgements Resource Management Act 1991	historic and traditional association	distribution of resource consents applications to Te Uri o Hau (b) Consent Authorities, Heritage New Zealand or the Environment Court have regard to statutory acknowledgements (c) Recording of statutory acknowledgements on plans (d) Use of statutory acknowledgement with submissions
Schedule 6	Mangawhai Marginal Strip		
Schedule 10	Mangawhai Harbour Coastal area		

4.3 Te Uri o Hau Kaitiakitanga o Te Taiao (Environmental Management Plan) 2011³.

Te Uri o Hau Kaitiakitanga o Te Taiao (2011) is an environmental management plan to support Te Uri o Hau kaitiakitanga (guardianship) and rangatiratanga (authority) responsibilities in natural resource management within Te Uri o Hau Estates and Territory: Statutory Area of Interest. Te Uri o Hau Kaitiakitanga o te Taiao plan provides the policies that the Crown and representative agencies, resource consent practitioners, applicants and research institutions take into account and give effect to, when preparing or reviewing regional and national statements, plans, policies and strategies.

4.4 Resource Management Act 1991

The Resource Management Act 1991 requires regional and territorial authorities to recognise the relationship of Maori culture and traditions with Maori ancestral lands, waterways, Wāhi Tapu and other taonga of national importance under the Act. The Act enables regional and territorial authorities to make provisions in their district plans, with reference to a range of environmental management matters such as the requirement to consult with local hapu and iwi, and to supply certain information such as resource consent applications. Part 2 of the Act requires regional and territorial authorities to make provision for consideration of Maori perspectives in planning and the decision-making process under the following sections:

- 1) Section 6(e): The relationship of Maori and their culture and traditions with their ancestral lands, water, sites, Wāhi Tapu and other taonga;
- 2) Section 7(a): Kaitiakitanga (guardianship);
- 3) Section 8: The principles of the (Te Tiriti o Waitangi 1840 (Treaty of Waitangi)); and
- 4) Section 63: Relating to iwi planning documents.

³ Te Uri o Hau Kaitiakitanga o Te Taiao (2011) *Environs Holdings Limited Environmental Management Plan*. Environs Holdings Limited. Tai Tokerau Maori Trust Building: 3/5 Hunt Street, Whangarei, Northland, New Zealand.

All persons exercising functions and powers under the Resource Management Act 1991 are required to recognise and provide for the following matters of national importance set out in section 6. This includes

- a) The preservation of the natural character of the coastal environment (including the coastal marine area), wetlands, and lakes and rivers and their margins, and the protection of them from inappropriate subdivision, use, and development;
- b) The protection of outstanding natural features and landscapes from inappropriate subdivision, use, and development;
- c) The protection of areas of significant indigenous vegetation and significant habitats of indigenous fauna;
- d) The maintenance and enhancement of public access to and along the coastal marine area, lakes, and rivers;
- e) The relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga;
- f) The protection of historic heritage from inappropriate subdivision, use, and development; and
- g) The protection of protected customary rights.

4.5 Heritage New Zealand Pouhere Taonga Act 2014

Heritage New Zealand Pouhere Taonga Act 2014 makes it unlawful for any person to modify, or destroy or cause to be modified or destroyed, the whole or any part of an archaeological site without the prior authority from Heritage New Zealand.

Section 4 of the Heritage New Zealand Pouhere Taonga Act 2004 recognises the relationship of Maori with and cultural traditions to, their ancestral lands, water, Wāhi Tapu, and Wāhi Taonga.

Section 10-20 of the Act ensures that any person undertaking work that may damage, modify or destroy an archaeological site (both known and unknown) must obtain an archaeological authority to undertake such work and prior to any work commencing.

4.6 Marine and Coastal Area (Takutai Moana) Act 2011

Part 3 sets out Maori legal rights that give expression to customary interests in the common marine and coastal area. Affected whanau or hapu means one that exercises kaitiakitanga in a part of the common marine and coastal area where a conservation process is being considered.⁴ Whanau and hapu affected have the right to participate in conservation processes in the common marine and

⁴ Marine and Coastal Area (Takutai Moana) Act 2011: S47 (1). New Zealand Government, Government Print, New Zealand, Wellington.

coastal area,⁵ including proposals under the enactments relevant to conservation protected or extended conservation protected areas.⁶

Subpart 2 provides for protected customary rights that have been exercised since 1840; and continue to be exercised in a particular part of the common marine and coastal area in accordance with the practice of tikanga (customary protocols).⁷

A record of consultation with the relevant iwi is required as part of any application for resource consent in areas where customary title exists, or has been applied for, under the Marine and Coastal Area (Takutai Moana) Act 2011. Council cannot accept an application for resource consent in these areas unless this record of consultation with the relevant hapu or iwi has been provided with the application.

4.7 New Zealand Coastal Policy Statement 2010

The New Zealand Coastal Policy Statement 2010 is a national policy statement under the Resource Management Act 1991 written to promote the sustainable management of the coastal environment and its characteristics and qualities, where the following objectives apply:

- a) Objective 1: to safeguard the integrity, form, functioning and resilience of the coastal environment and sustain its ecosystems, including marine and intertidal areas, estuaries, dunes and land;
- b) Objective 2: to preserve the natural character of the coastal environment and protect natural features and landscape values;
- c) Objective 3: to take account of the principles of the Treaty of Waitangi, recognise the role of tangata whenua as kaitiaki and provide for tangata whenua involvement in management of the coastal environment by:
 - (i) Recognising the ongoing and enduring relationship of tangata whenua over their lands, rohe and resources;
 - (ii) Promoting meaningful relationships and interaction between tangata whenua and persons exercising functions and powers under the Act;
 - (iii) Incorporating matauranga Maori in sustainable management practices; and
 - (iv) Recognising and protecting characteristics of the coastal environment that is of special value to tangata whenua.
- d) Objective 6: to enable people and communities to provide for their social, economic, and cultural wellbeing and health and their safety, through subdivision, use and development; and

⁵ Ibid, S47 (2).

⁶ Ibid, S47 (3) (c).

⁷ Marine and Coastal Area (Takutai Moana) Act 2011, S51 (1) (a-b).

- e) Objective 7: to ensure that management of the coastal environment recognises and provides for New Zealand's international obligations regarding the coastal environment, including the coastal marine area.

4.8 Northland Regional Policy Statement⁸

The Regional Policy Statement for Northland was adopted by way of resolution of the Northland Regional Council on the 19 April 2016, and further became operative on the 9 May 2016. The role of the Regional Policy Statement is to:

"Promote sustainable management of Northland's natural and physical resources by: Providing an overview of the region's resource management issues; and Setting out policies and methods to achieve integrated management of Northland's natural and physical resources."

Regional Policy Statement guiding principles include the recognition of the partnership principles in the Treaty of Waitangi / Te Tiriti o Waitangi, and the benefits of working partnership, tangata whenua have a key role in resource management. Statutory acknowledgement areas include the Mangawhai Marginal Strip and the Mangawhai Harbour.

4.9 Operative Kaipara District Plan – November 2013 (the 'District Plan')⁹

The District Plan recognises that Te Uri o Hau (and Te Roroa) have traditional, historical, spiritual, and cultural associations with place and sites within the Kaipara District. The District Plan has been developed to recognise Maori issues in the northern Kaipara. Tangata Whenua cultural values are also referenced in the following chapters of the District Plan:

Chapter 2: District Wide Resource Management Issues

Chapter 3: Land Use and Development Strategy

Chapter 4: Overlays (Kaipara Harbour /West Coast and Mangawhai Harbour/East Coast)

Chapter 5: Tangata Whenua Strategy

Chapter 6: Ecological Areas

Chapter 12: Rural

Chapter 13: Residential

Chapter 15(a): Maori Purposes - Maori land

⁸ Northland Regional Council (2016, May). Regional Policy Statement for Northland, Retrieved December 29, 2016 from: [http://resources.nrc.govt.nz/upload/23198/May%202016%20Regional%20Policy%20Statement%20for%20Northland%20-%20operative%20\(except%20GE\)%20\(Web\).pdf](http://resources.nrc.govt.nz/upload/23198/May%202016%20Regional%20Policy%20Statement%20for%20Northland%20-%20operative%20(except%20GE)%20(Web).pdf).

⁹ Kaipara District Council (2013), Kaipara District Operative Plan November 2013, New Zealand Government, Wellington: New Zealand. Retrieved 12 February 2017 from: <http://www.kaipara.govt.nz/Service++Info/District+Plan.html>.

4.10 Regional Water and Soil Plan

The Regional Water and Soil Plan makes a range of commitments to include iwi and/or tangata whenua in resource management processes¹⁰.

(i) Consultation

Through method 6.5.4 and in consultation with tangata whenua, Council will:

- a) Assess the most efficient and effective means of monitoring any adverse effects of resource use and developments, involving tangata whenua; and
- b) Subject to Section 33 of the Resource Management Act 1991, consider transfer of power where iwi represents the appropriate community of interests¹¹.

(ii) Advice and Information Sharing where Council will:

- c) Method 6.5.5: Provide appropriate land and water resource information held by the Council;
- d) Method 6.5.6: Develop guidelines for when or how resource consent applicants should ask tangata whenua about the cultural effects from certain activities;
- e) Section 12.7: Facilitate a land management working group, to include iwi, who will review best land management practises; and
- f) Section 13.5: Liaise with community agencies and groups, including iwi, and hold public meetings to collect and disseminate information about the results of monitoring within catchments.

5. MATAURANGA MAORI - TE AO MAORI WORLD VIEW

Mātauranga Māori refers to the body of knowledge of one's history and whakapapa originating from the ancestors, including their worldview and perspectives. It is a key concept which defines Te Uri o Hau values and relationships to indigenous forests, flora and fauna. Indigenous forests, flora and fauna are related to Māori through whakapapa and cosmologies in the great creation of stories of the universe and all living things. As Kaitiaki of indigenous forests, flora and fauna, Te Uri o Hau seek to play a primary role in the protection and use of these natural resources.

Io, the Supreme Being and creator of the heavens and the earth created all living things of divine being. Whakapapa (genealogy) is the axis upon which the world and its inhabitants are defined.

¹⁰ These are mainly dealt with in Section 6: Recognition of and provision for Maori and their cultural and traditions.

¹¹ Method 6.5.4(b).

Whakapapa goes back to the beginning of time, to the very first seed that produced the entire universe. Papatuanuku is the earth mother, Ranginui is the sky father; their 70 children are the original custodians of its parts. Trees were the first born, birds the second, fish, insects and animals followed, and then finally people were born. Humans are the teen, the last born, the babies of the family as it were.

5.1 Spiritual and Cultural Connectedness

Tangata whenua are connected to both the spiritual and physical dimensions, inherent of cultural values with responsibilities abound. As tangata whenua, Te Uri o Hau Ngāti Whātua has an inherent relationship and responsibility within the natural environment and specifically, to that part of Papatuanuku who lies within their tribal area.

At the heart of this relationship is the philosophy of holistic management. Holistic management demands the respect of humans to all divine creations of natural environment. The concept of mauri is essential to respecting each and all creation. All taonga possess a mauri: an intangible life force that unites all creatures and enables them to flourish.

The principles of holistic management acknowledge that human interactions with the natural environment impose a reaction to the mauri of nga taonga. The same principles are equally associated to the energy of life in an ecosystem. An ecosystem is a set of organisms living in an area, their physical environment, and the interactions between them. Likewise to te mauri o nga taonga, human interaction with one part of an ecosystem necessitates a reaction to the whole.

5.2 Tikanga: Cultural Practice

Tikanga Māori (cultural best practice) is dynamic and capable of responding to the changing world. Tikanga Māori forms the basis of how Te Uri o Hau live in a relationship with all living things and their environment, and how we manage those natural and physical resources and all things mauri. Tikanga Māori is defined under Section 2 of the Resource Management Act 1991 and Section 3 of Te Ture Whenua Māori Act 1993 as Māori customary values and processes, which are practiced to this day.

5.3 Taonga: Valued Treasures

Taonga are those things considered culturally valuable to Te Uri o Hau which may be a tangible or intangible element. Article 2 of the Treaty of Waitangi acknowledges taonga as being lands, estates, forests, fisheries and other properties. Taonga represents an element of the Māori philosophical worldview and all living things representing mauri. All living and non-living things contain a life force, one cannot live without the other, all intricately living in harmony to sustain their being and existence on earth.

5.4 Kaitiakitanga: Guardianship

Te Uri o Hau as Kaitiaki, acknowledge customary lore to include the protection of all living things, natural resources, culture and people. In this regard Kaitiaki are universal. The protection of our natural resources and culture require a commitment through the whole of Māori society which is constantly evolving. Kaitiakitanga not only relates to the environment and the management of natural resources but also extends to the socio-economic wellbeing of future generations.

5.5 Mana Whenua and Mana Moana: Power from and Rights to the Land and the Waters

A return to ones marae is also a return to the land, to one's tūrangawaewae (place where one has rights of residence and belonging through kinship and whakapapa). After the birth of a child their pito (umbilical cord) and the whenua (afterbirth) are buried in the ground or placed up in a tree. The whenua is also the word for land and the burial of the umbilical cord and the afterbirth ensures a strong link with one's own land.

The land is also linked to the spiritual powers, to the children of Ranginui and Papatuanuku. Each Matariki / New Year, at one place on the upper Wanganui River, hangi (earth ovens) are set aside for Tane and Tangaroa and offerings are made to them. This recognises that Tane is responsible for the forests and its foods and Tangaroa is responsible for the sea and its foods. Te Uri o Hau continue to carry on these responsibilities within their own rohe, as taught by our ancestors.

Te Uri o Hau values ancestral land based on our responsibilities and relationships with the land. It is important that how we value land i.e. not on monetary value or productive capacity. Māori land is often considered undeveloped or underutilised and therefore considered of little value by Europeans because Māori values are not recognised or understood.

Te Uri o Hau has mana moana over their customary fishing areas. Traditional chiefs determined the harvesting of kaimoana ensuring the protection and management through traditional customary methods.

5.6 Mana Atua: Spiritual Powers

One with the people, one with the land, we also become one with the Atua (the spiritual powers). The spiritual powers are our immediate source of mana (inherited status); they are a source of our tapu.

5.7 Tapu and Noa: Sacred and Profane

Traditionally, Māori life was organised in all its aspects through the intricate interplay of two states of being, tapu and noa, which were complementary and of equal importance. In numerous contexts a person, place or thing would be said to be either tapu or noa. The word tapu indicated that the

person, place or object could not be freely approached, that restrictions had been placed upon access, and in this way the term referred not only to the tapu entity but also to the restricted relationship others might have with it. In many contexts it can be translated as restricted, forbidden, or sacred. The word noa indicated unrestricted access and can generally be understood as ordinary, everyday, common, and profane.

5.8 Wairuatanga: Spirituality

In the cosmological myths of Māori, we are told that the universe was brought into being through Io, the supreme-being. It was he who willed the earth to appear; he was the primal origin of all things; everything on earth or in the heavens could be traced back to one cause, the sole origin, Io, the parent of the eternal.

In one of these curious evolutionary formulae, conception was given as the forebear of growth, who produced energy; then followed thought, mind, and desire. Various phases of Po and other conditions of chaos began, until at least one in conjunction with Atea (space) produced the heavens. The sky (personified in Ranginui), took Papatuanuku (the earth mother) as a wife, and begat seventy offspring, all males, and all supernatural beings.

Many of these personified light, the sun, moon, darkness, wind, rain, clouds, and lighting. Some were described as originating beings, tutelary beings and parents of fish, birds, stars, and stones, while yet others were denizens of the uppermost heavens. From among these offspring were selected many of the poutiriao, or guardians, appointed by the supreme-being to watch over and preserve the welfare of the different realms of the universe.

The following are the best-known members of the numerous offspring of the primal parents, Ranginui (sky father) and Papatuanuku (earth mother):

- **Tane** who is the (personified form of the sun), the fertiliser, he who fertilised the earth and caused it to produce trees and herbage, and also man who was born of the earth-formed maid;
- **Rongo** who represented the moon, as shown in Hawaiian myth, was the patron of peace and the art of agriculture;
- **Tu** who is the patron of war and death, personified the setting sun;
- **Whiro** personified darkness, evil, and death;
- **Tangaroa** was the origin and personification of all marine life;
- **Tawhirimatea** personified wind;
- **Ngana** or **Uru-te-ngangana**, was the origin of stars;
- **Kiwa** was the guardian of the ocean;
- **Te Ihorangi** personified rain; and
- **Ruaumoko** was the origin of earthquakes and all volcanic disturbances.

6. TE URI O HAU MANAWHENUA

The Kaipara hapu referred to collectively as Te Uri o Hau, have several lines of descent, particularly Ngati Whatua and Tainui.

With the arrival of the Tainui waka at Ngunguru on Northland's east coast around 1250 AD, came Hotunui, a principal rangatira of the waka. After a failed attempt to build a wharenui during the night, he named his three sons after this incident. The tuakana he named Tahuhu after the ridge pole, the second eldest son Tahinga, after the rafters and the potiki, Kura, after the red sunrise in the morning. Fourteen generations later, the descendants of the three sons migrated south to the Kaipara as Ngati Tahuhu under the mana of Tahu Karangarua, Ngati Tahinga under the mana of Tahinganui, and Ngati Kura under the mana of Kura Mangotini.

Their migration came through Mangakahia to Marohemo near Otamatea, where Ngati Kura decided to live on the Hukatere Peninsula. Ngati Tahinga decided to live on the southern side of the Oruawharo River around the Topuni /Wellsford area, and Ngati Tahuhu decided to live in the area from Te Arai to the Waipu inlet and across to the Arapaoa River.

Approximately at the same time the Tainui waka landed at Ngunguru, the Ngati Whatua waka, Mahuhu ki te Rangi landed at Taporapora in the middle of the Kaipara. Ngati Awa was living in the Kaipara when Ngati Whatua arrived. With the death of Rongomai, the captain of the Mahuhu ke te Rangi waka, Te Po Hurihanga his son, took the waka north to Rangaunu Harbour after blaming the drowning of his father on the witchcraft of the Ngati Awa people. Ngati Whatua lived on the fertile Victoria Valley just south of Kaitia for three centuries before migrating south to the Hokianga.

The death of Taureka was the catalyst for this migration. Ngati Whatua sought "utu" for Taureka being murdered so they attacked and defeated the Ngatu Kahu-mate-ika from the Hokianga. After living in the Hokianga area, the lack of fertile land for an expanding iwi was the cause of migrating south into the Kaihu Valley and eventually down the Pouto Peninsula, reconnecting with their Ngati Whatua relatives they had separated from 350 years previously after the drowning of Rongomai¹². At this time, Ngai Tahu, Ngati Kura and Ngati Tahinga were living on the eastern side of the Kaipara. Ngati Awa was living in the centre and Ngati Whatua was living on the north western side and the Kawerau-a-Maki people were living on the south western side of the Kaipara.

A pakanga arose between Ngati Awa and Ngati Whatua over the Te Arawa, Ngati Awa princess Te Hana who lived on the Pouto Peninsula. A series of battles took place where Ngati Awa was defeated by Ngati Whatua and they eventually left the Kaipara. Ngati Whatua rangatira, Haumoewarangi, was killed by the Kawerau-a-Maki people for raiding their kumara pits. Ngati Whatua were to eventually drive the Kawerau-a-Maki people from the Kaipara and occupied their lands for the killing of Haumoewarangi (tupuna of Te Uri o Hau), and Kawharu, the Tainui giant and great toa (warrior)

¹² Wright, W. (1996) Te Uri o Hau o Te Wahapu o Kaipara Mana Whenua report, Waitangi Tribunal Submission Wai 271.

who assisted Ngati Whatua inflict a number of defeats upon the Kawerau-a-Maki people.

Haukapaia II (uncle) and Nehu (nephew) were of Ngati Tahu descent. They had a disagreement over the fishing grounds so a battle ensued in Ngati Kura rohe at Te Komiti in the battle called Puakahikatoa (the blossom of the manuka tree)¹³. Nehu, mother of Hinewaiuru, was of Te Uri o Hau descent so he called upon his Te Uri o Hau relatives and Ranginui, Raki, More, and others to assist him defeat his Ngai Tahu relatives. Conflict soon arose between Nehu, Ngai Tahu people and Te Uri o Hau over land taken in the raupatu of Haukapaia II and his Ngati Tahu people. Maungarongo marriages took place over several generations to maintain peace¹⁴. Through the Maungarongo marriages, the raupatu of Ngati Tahu by Te Uri o Hau became kore. Tainui and Ngati Whatua bloodlines were connected in arranged marriages.

In 1805, a war started between Nga Puhi and Ngati Whatua which had its origins in a love story. Nga Puhi chief Pokaia was in love with Karuru, Hongi Hika's sister, however, she married a much older chief to be rid of him. Another story suggests that Karuru was seduced by a Te Uri o Hau man. Whatever the truth is, Pokaia was so enraged that he attacked Taoho, Te Roroa chief from Kaihu and killed about twenty of his people. Taoho sought utu at Mataraua near Kaikohe and killed the same number of people.

In 1807, Pokaia mustered about 500 Nga Puhi warriors believing to make an easy conquest. Ngati Rongo, Ngati Whatua (south Kaipara), Te Uri o Hau and Te Roroa gathered at Moremonui where they defeated Pokaia invading taua. Over 150 Nga Puhi warriors were killed including Pokaia and two Hongi Hika brothers. Hongi Hika managed to escape and eventually inflicted his wrath upon Kaipara Hapu.

6.1 1825 Battle known as Te Ika a Ranganui - Ko Te Whawhai i te Waimako

On February 1825, Mangawhai and Te Hakoru (known today as Hakaru), became the site of one New Zealand's great battles, known as the Battle of Te Ika a Ranganui. A combined hapu of Nga Puhi, armed with 300 muskets, journeyed from their northern lands and landed their waka's at Mangawhai. They travelled and met a confederation of Kaipara hapu consisting of Tainui, Te Uri o Hau, Ngati Rongo, Ngati Whatua and Te Roroa at Te Hakoru at the Te Waimako stream between Mangawhai and Kaiwaka.

The following account is based on extracts taken from the combined korero (stories) of the local chiefs who fought against Nga Puhi at Te Waimako, as told to Percy Smith:

"As Nga Puhi was expected; we met then at the head of Te Manga Kaiwaka. A hui was held to discuss the best method to meet our foes and Te Murupaenga proposed that we meet Nga Puhi at Te Mangawhai and attack them when they attempted to land. Rewharewha of Te Uri

¹³ Kaipara Minute Book 9, Pg 18.

¹⁴ Kaipara Minute Book 9, Pg 115-116.

o Hau overruled this saying; “Nawai I mea pena te matenga mo Hongi Hika”: What an absurd idea to suppose that Hongi Hika could be caught like that.” So the plan was abandoned and we decided to meet our foe at the place we later named Te Ika a Ranganui.

When the first division of Nga Puhi arrived at the right bank of the Te Maunga Waimako they met our left flank barring passage over the stream extending towards Kaiwaka. We attacked Nga Puhi by crossing Te Manga Waimako forcing Nga Puhi to retreat. We caught the first fish: “Kei au te mataika! anana! Mate rawa! Mate rawa!” Then Hongi’s main division arrived and we were met with a storm of bullets, which drove us back cross the Te Waimako stream to our lines.

Again we charged down to the stream, only to be driven back by the guns and losing a large number of our men, but we stood our ground fighting hand to hand against Nga Puhi. We rallied, ‘Korahi, Korahi!’ but 120 of us fell in one heap before the guns of Nga Puhi. Seeing that the battle was lost, we retreated to our waka and escaped.

We would have perished that day but for the foolishness of Nga Puhi. That day the waters of Te Waimako ran red with our blood and its waters are tapu our people none of whom will drink its waters, however thirsty they may be. We later returned to the Kaipara with a “taua hiku toto” war party and surprised a taua of Te Parawhau and killed them. Hongi’s army was then at Otamatea.” (Te Puriri, ratou Paikea Te Hekeua, Te Toko, Tieke, Hauraki Paore me etahi atu 1860).

According to transcripts, the confederation of Kaipara hapu possessed a small number of muskets. Many of the Kaipara people were killed during that period of time and the area was declared tapu and the land unoccupied. Nga Puhi were victorious in this conflict, where Tainui survivors fled to the Waikato, Te Uri o Hau to the Tangihua ranges south west of now known town of Whangarei, Mareretu, and Waikeikei forests, Ngati Whatua fled to the Waitakere ranges, Ngati Rongo to their Parawhau relatives whilst other survivors sought refuge with their Te Roroa and Ngati Hine relatives.

For the next decade, Tāmaki, Mangawhai and most of the Kaipara remained largely unoccupied. However, by the 1830’s Ngāti Whātua began moving back to the Kaipara and surrounding areas.

A stone plinth is situated east of Kaiwaka placed in memory of those Ngati Whatua ancestors who fell during this battle. The monument reads:

“Te Ika a Ranganui – Here in 1825, Ngapuhi, under Te Whareumu and Hongi fought their last great battle against Ngati Whatua and their allies.”

Figure 2: Plaque Statement.



Figure 3: Plaque Location.



Source: S Worthington (2013).

6.2 Te Mangawhai and the Pa of Te Whai

Te Mangawhai means “**Stream of the Rays**”. The name is ancient and relates to the evil that will be returned if anyone should harm the stingrays within the harbour. In the early 1800’s Mangawhai Harbour was the home of Rangatira Chief Te Whai. As described below, Te Whai fled from the northern tribe Nga Puhi and settled on a coastal headland Pa at the end of Moir Point Drive.

From historical accounts of the time, H.Mabbett¹⁵ states:

“Chief Te Whai was evicted from the ancient Maori fortification now known as Pakiri. The tale insists that Ngapuhi attacked Te Whai, who was Ngati-Whatua, and he managed to escape and establish the remnant of his tribe near the Mangawhai River.

It is certain that it was Ngapuhi, not Ngati-Wai, who drove Te Whai out of “Pakiri. It has not yet been ascertained whether Te Whai was a member of Te Taou, once dominant in the Cape Rodney area, though he certainly was Ngati-Whatua.

Te Whai’s tribe was heavily attacked and after holding out for some weeks were at last with their backs to the wall. In desperate straits, it is said, they left a rearguard to fight to the last man while Te Whai led the remainder and the women and children, slipping out at night, and making a circuitous journey southwards before doubling back to the northern coast of Mangawhai. There he managed to establish the remnant of his tribe near to Mangawhai Estuary”.

¹⁵ Mabbett, H. (1977). *The Rock and the Sky; The Story of Rodney County*, Wilson and Horton Ltd, Auckland.

6.3 Tara

The Tara area is the volcanic valley in Mangawhai that joins the Mangawhai and Kaipara Harbours. The soil is rich, making it a food bowl for agricultural growing for Maori and European settlers. Tangata Whenua called the area “Te Raurau” in reference to the undulating landscape. There are recorded archaeological pits, terraces, Pa and agricultural fields listed in the area.

The name Tara comes from Thomas Henry, an earlier settler with Irish ancestry who purchased the land in 1854 and named it for the hill of Tara in County Meath, in Ireland. Today the area is prized for its fertile soil, ideal for avocado growing.

6.4 Te Hakoru or Hakaru

Te Hakoru formed part of the taonga waka, or portage route between Mangawhai and Kaipara Harbours. The area was once the hub of European settlement in the district. In 1870 the name was incorrectly recorded as Hakaru and it has remained this way ever since.

6.5 Te Arai

Te Arai is named after the prominent rocky feature known as Te Arai-o-Tahuhu, the landing place of the waka Moe Kakara of the chief Tahuhunui-a-rangi who erected an altar to the gods. It formed part of the sale of the Te Mangawhai block, which included part of Te Arai.

In the Kaipara minute books, Anaru Wi Apo, a Rangatira from Otamatea stated that the two main chiefs of that time who sold the land were Te Kiri Patuparaoa and Arama Karaka Haututu. After the arrival of the British Government in 1840, the people returned to their lands and Ngati Manuhiri re-established Ahikaroa in the area of Te Arai and Te Mangawhai by placing the descendants of Nga Whetu on the land.

George Graham records the history of this tuahu, which now rests near the tea kiosk at Cornwall Park, Auckland. It has a brief inscription referring to it as a ‘Kumara god’ of the Waiohewa tribe. It appears that Sir John Campbell had the stone removed to Cornwall Park. Graham records that in 1909 he secured a definite account of this stone from the Kaipara chiefs assembled at a festival at Paremoremo. At the assembly he noted down the speech made by Eru Maihi, a Ngati-Whatua chief of high rank who stated:

“Now let me speak of one other of our ancestral canoes, Moe-kakara. Tahuhu was the chief. He landed near Te Arai, so-called because Tahuhu set up a temporary shelter (Arai). He there also set up this stone found there as a Tuahu (altar), and made the ceremonial offerings to the spirits of the land, so as to prevent offending them, as also to safeguard his folk against the witchcraft of the people of Kupe and Toi, who already lived thereabouts.”

This stone was known as Te Toka-tu-whenua and became an uruuruwhenua (a place of offerings and ceremonies). Tahuhu came to Tamaki, and lived for some time at Otahuhu. His descendants were the Ngai Tahu. Tahuhu was killed by witchcraft at the pa at Mount Richmond, Otahuhu, and he was buried at Te Arai around 1375.

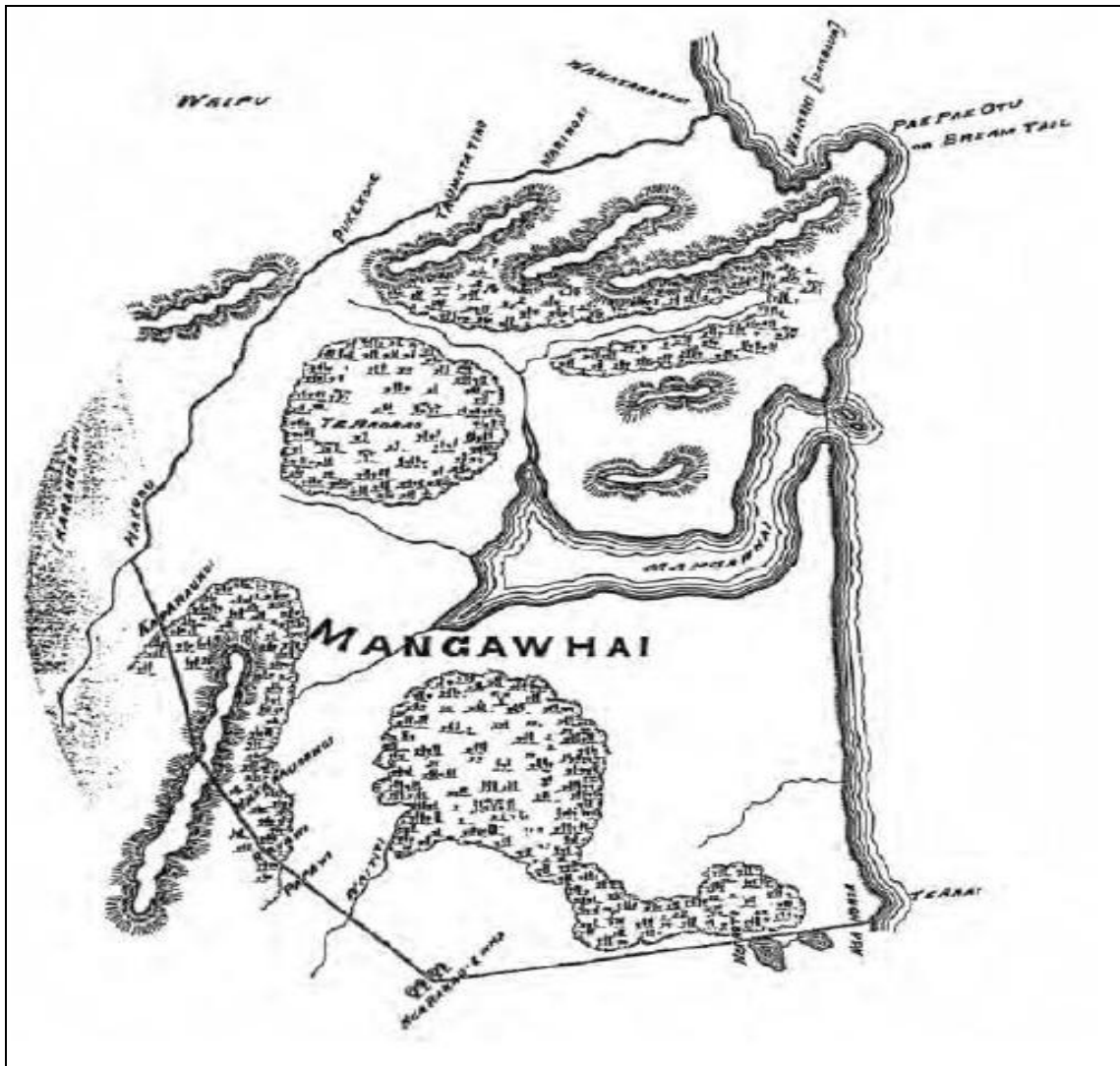
6.6 1854 Land Purchases

“We have entirely given up our and wept over and bidden farewell to this land inherited from our forefathers with its rivers, its lakes, its streams, its springs, its timbers, its stone, its grass with its plains, its forest, everything above and everything beneath and everything connected to the land, we have now delivered up to the Queen of England a lasting possession for Victoria the Queen of England and for the Kings and Queens her successors forever and ever.”¹⁶

On 3 March 1854, the Crown purchased from the confederation Kaipara hapu; land in excess of 33,000 acres for European settlement at Te Mangawhai for £1060. Paikea Te Hekeua, Arama Kakaka (Great tupuna of the assessment writer), Te Kiri Patuparaoa, Te Urunga, Wiremu Tipene, Makoare Hawaiiiki, and others represented the tribes. The Crown’s purchase in 1854 in the Mangawhai block was notable in that the Deed stated, “ten per cent or the proceeds of the sale of this block of land by the Queen is to be expended for the benefit of the Natives”. There was performance of this clause up to 1874. No further payments were made after this date.

¹⁶ Statement accompanying land sales by Te Uri o Hau, inserted into agreements by the Crown.

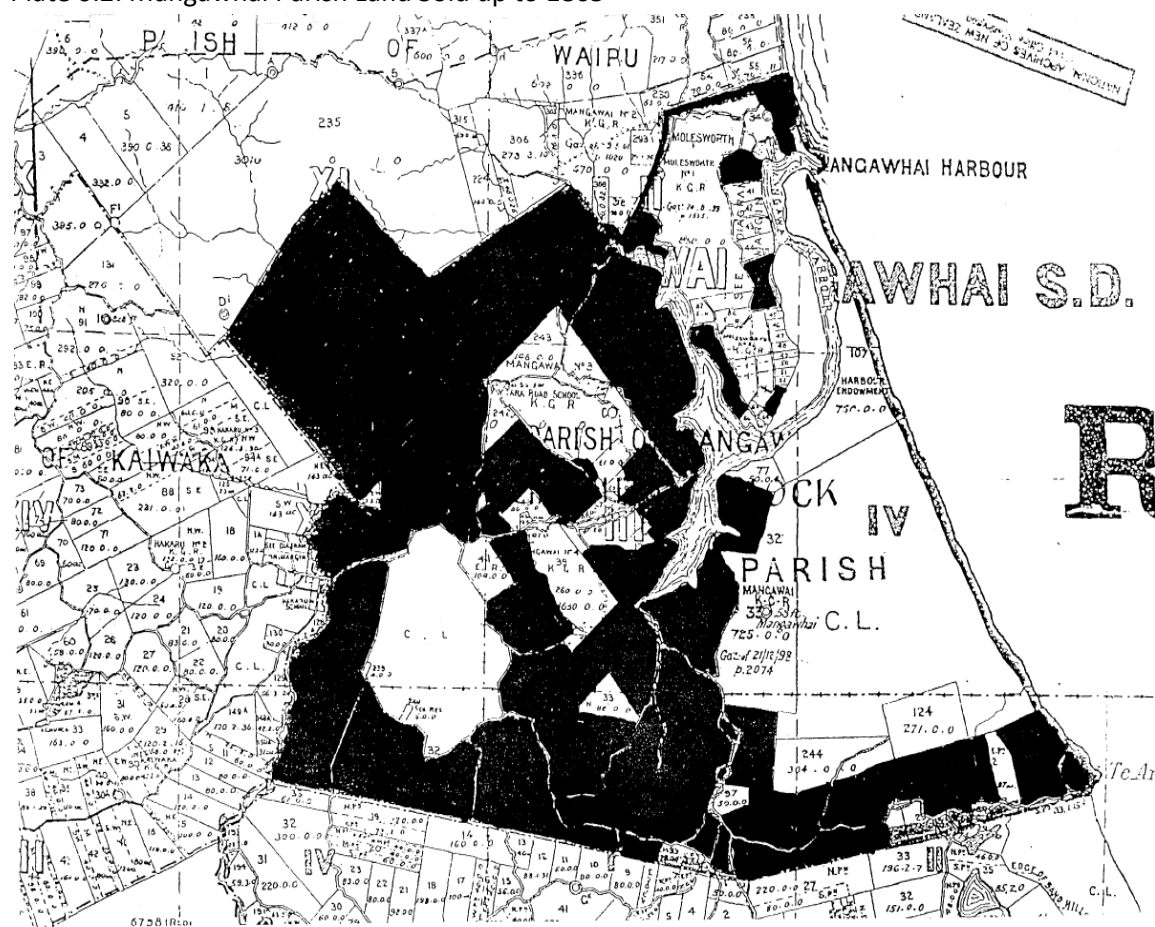
Plate 6.1: Crown Mangawhai Block Purchase of 1854



Source: Turton, H. H. (1877). Plans of Old Land Purchases in Mangawhai. George Didsbury, Government Printer, Wellington.

Ngai Tahu / Te Uri o Hau claimed the Crown failed to protect their interests. They say the Crown failed to ensure that the block was properly surveyed prior to sale, did not pay a fair price, and failed to provide reserves for Ngai Tahu / Te Uri o Hau within the block. When the Crown on-sold the land, it failed to ensure that Ngai Tahu / Te Uri o Hau received their share of the 10 per cent of the proceeds, as provided for in the Mangawhai deed. The alleged failure of the Crown to fulfil its obligations was one of several grievances made by Te Uri o Hau. Grievance was sought that required redress, which led to a series of settlements between Ngati Whatua, Te Uri o Hau and the Crown.

Plate 6.2: Mangawhai Parish Land Sold up to 1865¹⁷



Source: Alemann, M. (n.d). The Mangawhai Forest Claim (Wai 229), Official Submission for Otamatea Maori Trust Board Claim to the Mangawhai Forest., Waitangi Tribunal Historical Claims Wai 1410, E#17, Wai 229 A1, Wai 674 A14.

6.7 Te Uri o Hau Treaty Claims Process

Table 6.1 is a summarised timeline and sequence of historical events of the injustices inflicted by Crown processes and the effects on Te Uri o Hau hapu and whanau.

Table 6.1: Te Uri o Hau Treaty Claims Process

1840	Signing of the Tiriti o Waitangi (Treaty of Waitangi).
1839 - 1841	Investigation of early “sales”. A surplus of 6,000 acres was retained by the Crown.
1842	Approximately 8000 acres at Te Kopuru was ceded to the Crown under

¹⁷ Alemann, M. (n.d) *The Mangawhai Forest Claim (Wai 229)*. Official Submission for Otamatea Maori Trust Board Claim to the Mangawhai Forest., Waitangi Tribunal Historical Claims Wai 1410, E#17, Wai 229 A1, Wai 674 A14.

	duress.
1854	Mangawhai Block was sold to the Crown with a 10% clause inserted for the benefit of Ngati Whatua but was never upheld by the Crown.
1854 - 1865	Approximately 110,000 acres of land was alienated from Te Uri o Hau.
1871 - 1900	Native Land Court began title investigations in the Kaipara area. Henana Whiti and his whanau are evicted from their land and their property destroyed.
1905 - 1930	Tai Tokerau District Land Board and then the Board of Maori Affairs set up to assist Te Uri o Hau, but much of the control of those lands were placed in those departments.
1940	Kaipara Development Schemes were operating in the rohe, with very little benefit received by Te Uri o Hau.
1991 - 1997	Te Uri o Hau lodged claims Wai 229 and Wai 271 with the Waitangi Tribunal, on behalf of Te Uri o Hau. Several other whanau had also lodged claims. Te Uri o Hau presented the claims to the Waitangi Tribunal at Aotearoa Marae at Otamatea and Waikaretu Marae at Pouto.
1998 - 1999	Te Uri o Hau claimants began negotiations with the Crown. The Crown recognised the mandate of Te Uri o Hau's negotiators in June 1999 and a 'Heads of Agreement' was signed on the 20 th November. The Crown accepted that it had breached the Treaty of Waitangi and its principles in relation to Te Uri o Hau.
2000	On 12 th September, Te Uri o Hau and the Crown initialled a "Deed of Settlement" setting out the full settlement offer for ratification by its people. In December, Te Uri o Hau Claims Settlement, later known as the Te Uri o Hau Claims Settlement Act 2002 was enacted into legislation.
2004	On behalf of the Crown, Prime Minister Helen Clarke apologised to the ancestors of Te Uri o Hau and their descendants for the breaches of the Treaty of Waitangi.

On March 1997, Dame Augusta Wallace was appointed presiding officer for the Waitangi Tribunal's inquiry into the Kaipara district and the remaining members of this Tribunal were appointed in June 1997.¹⁸ The records of inquiry of various claims relating to the Kaipara region were combined under the reference number Wai 674 in July 1997¹⁹. The inquiry district was divided into three areas (stages

¹⁸ Direction appointing Dame Augusta Wallace presiding officer for claims in Kaipara area, 10 March 1997 (Wai 674 ROI, paper 2.71); direction constituting Tribunal to hear Kaipara claims, 9 June 1997.(Wai 674 ROI, paper 2.84).

¹⁹ Direction concerning consolidation and aggregation of Wai 674 record of inquiry, 21 July 1997. (Wai 674, ROI, paper 292).

1, 2, and 3). The main Te Uri o Hau claims (Wai 229 and Wai 271) were heard by the Tribunal in stage 1.

Te Uri o Hau claimants began negotiations with the Crown. The Crown recognised the mandate of Te Uri o Hau's negotiators in June 1999, and the two parties then entered into negotiations for the settlement of Te Uri o Hau historical claims. A heads of agreement was signed in November 1999, and the proposed settlement was approved by 82.6 per cent of the participating adult members of the claimant community who were eligible to vote. On December 2000, the Crown and Te Uri o Hau signed the Te Uri o Hau Deed of Settlement Historical Claims Schedules 2000 and the Te Uri o Hau Claims Settlement Act 2002.

6.8 Te Uri o Hau Statutory Acknowledgement Areas

The Te Uri o Hau Claims Settlement Act 2002 provides for statutory acknowledgements related to Te Uri o Hau natural resources.²⁰ Without natural resources, the mana of Te Uri o Hau is unable to be sustained. Natural resources play a unique role in the traditional culture and are a taonga of Te Uri o Hau. Taonga have an inherent value that must be recognised in the event of potentially competing resources in the wider environment.

6.9 Schedule 6: Statutory Acknowledgement for Mangawhai Marginal Strip

Mangawhai marginal strip is of great significance to Te Uri o Hau. This stretch of coastline was one of the many areas where kaimoana (seafood) was gathered during certain periods of the year. Mahinga kai and Nohoanga sites are prevalent throughout the Mangawhai area. Te Uri o Hau traditionally participated in many fishing expeditions from the coastline.

As indicated, the 1825 battle known as Te Ika Ranganui began at Mangawhai and progressively moved inland towards Otamatea and on into the Kaipara Harbour. The battle was fought between the tangata whenua and northern iwi. For many years following the battle, Mangawhai was considered tapu (sacred) to Te Uri o Hau. The bones of our people who died during the battle or as a result of the battle are scattered throughout this area.

The mauri (life force) of the Mangawhai and adjacent coastline represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Te Uri o Hau with the Mangawhai coast.

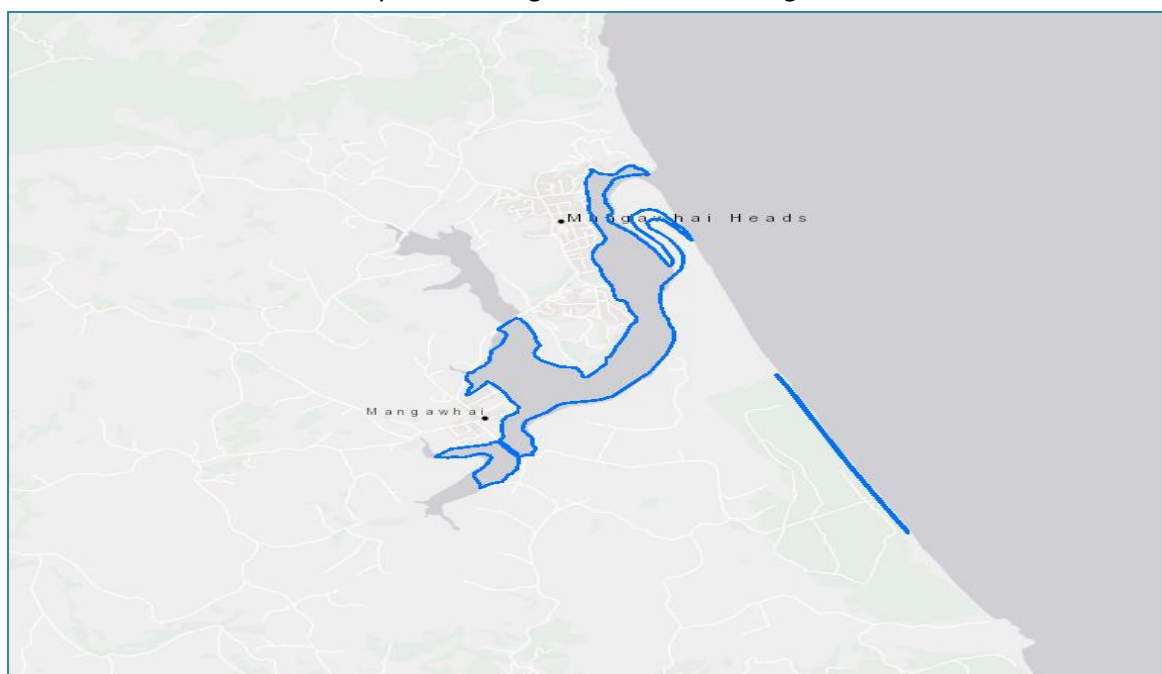
²⁰ Appendix 5.

6.10 Schedule 10: Statutory Acknowledgement for Mangawhai Harbour Coastal Area

Mangawhai was originally populated by Ngai Tahu, who descendants are from Tahuhunui o Te Rangi. Te Uri o Hau and Ngati Whatua eventually assimilated with Ngati Tahu to control north and south Kaipara Harbour and inland areas to Mangawhai and Mangawhai Heads.

Te Uri o Hau has an important spiritual, traditional, and historical relationship to Mangawhai Harbour, the southern and northern catchments and rivers that flow into the harbour. Many Wāhi Tapu sites can be found along the coastal margin of the harbour. Traditionally, prior to the 1825 battle of Te Ika a Ranganui, Te Uri o Hau gathered kaimoana from the harbour and other food sources from the forests. Te Uri o Hau also gathered materials for making tools for tattooing and cutting hair, flax fibres for use in certain types of weaving, and coastal grass species for tukutuku panels (woven panels) from the harbour and surrounding area.

Plate 6.3: Te Uri o Hau Statutory Acknowledgement Areas in Mangawhai



Source: Northland Regional Council (2016). Te Uri o Hau Statutory Acknowledgement Areas in Mangawhai Retrieved December 29 2016 from: <http://gis.nrc.govt.nz/LocalMapView/?map=98d4795fcf60443d9ba050559a7fb44f><http://gis.nrc.govt.nz/LocalMapView/?map=98d4795fcf60443d9ba050559a7fb44f>.

6.11 Te Uri o Hau Mandate

Te Uri o Hau is represented by approximately 7000 beneficiaries, who are the tangata whenua and Kaitiaki of its natural resources within the statutory area of Te Uri o Hau. The various whānau are versed with Ngāti Whātua and Te Uri o Hau traditional oratory which helps ensure that whakapapa is sustained for the benefit of future generations.

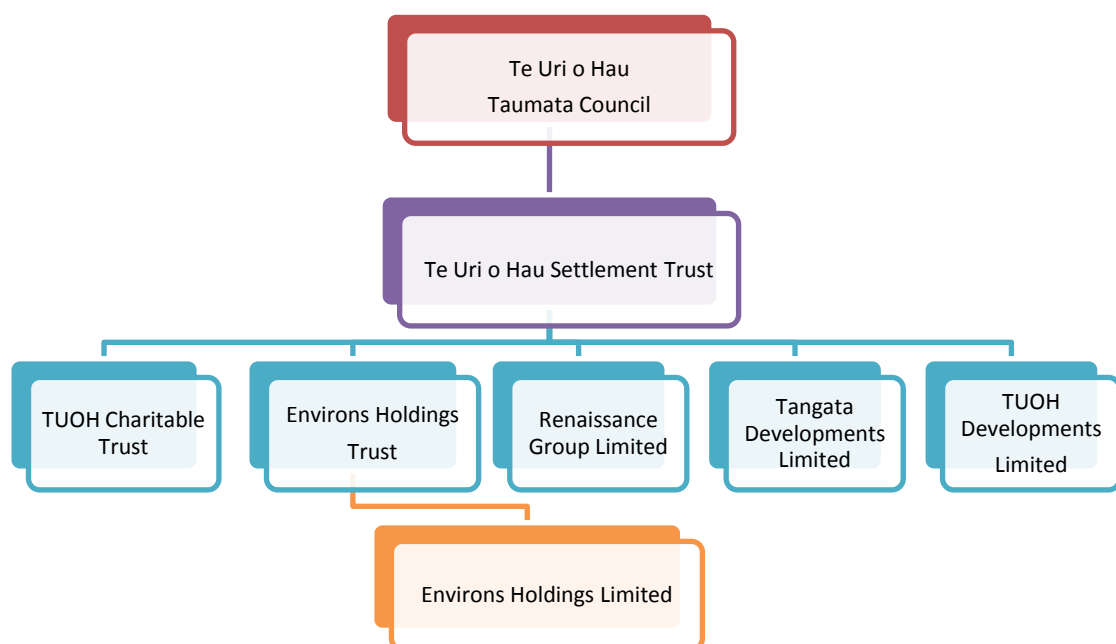
Te Uri o Hau is the hapū of the iwi tribe Ngāti Whātua. Te Uri o Hau's Estates and Territory; Statutory Area of Interest encompass area's north of Wellsford in the south to Te Arai taking in the Mangawhai Heads to the east, to Pikawahine in the north, across to Mahuta gap on the west coast to Pouto peninsula. Both Mangawhai and Kaipara Harbours' are inclusive of Te Uri o Hau's estates and territory: statutory area of interest, extending out to the exclusive economic zone (appendix 2).

6.12 Te Uri o Hau Settlement Trust

In 2000, Te Uri o Hau was formally acknowledged by the Crown in recognition of the alienation of Te Uri o Hau from their native ancestral lands and loss of their natural resources dating back to 1845. In 2002, the Crown accepted Te Uri o Hau's grievances through the ratification of the "Te Uri o Hau Claims Settlement Act 2002", legally formalising Te Uri o Hau Settlement Trust. The responsibility of Te Uri o Hau Settlement Trust is to provide for the environmental, cultural, social and economic wellbeing of Te Uri o Hau hapū, marae and whānau.

Te Uri o Hau Settlement Trust statutory interest derives from the Te Uri o Hau Claims Settlement Act 2002 and the Te Uri o Hau Deed of Settlement 2000 and represents Te Uri o Hau marae, whanau and hapu. Te Uri o Hau is a hapu of Ngati Whatua, located in the North Kaipara area embraced by the Mangawhai and Kaipara Harbour. Te Uri o Hau estates and territory / statutory area of interest encompasses the area's north of Wellsford including Taporapora and Okahukura in the south to Te Arai taking in Mangawhai Heads to the east, to Pikawahine in the north, across to Mahuta Gap on the west coast to Pouto Peninsula. Both Mangawhai and Kaipara Harbours are inclusive of Te Uri o Hau's Estates and Territory: Statutory Area of Interest (Appendix 1) extending to the outer limits of the Exclusive Economic Zone.

Plate 6.4: Te Uri o Hau Settlement Trust Organisational Structure



6.13 Environs Holdings Limited

‘To advocate, protect, maintain, and preserve the kaitiakitanga status, rights and interests of Te Uri o Hau natural and physical resources for future generations.’

Environs Holdings Limited was incorporated on the 7 March 2003, Company number 1280070, and is a New Zealand Limited Company. The registered office and address for service of the company is Level 2, 3-5 Hunt Street, Whangarei, 0110, New Zealand. Environs Holdings Limited is a subsidiary of Te Uri o Hau Settlement Trust as outlined in Plate 5.4.

Environs Holdings Limited is the environmental subsidiary of Te Uri o Hau Settlement Trust whose role is to advocate, protect, maintain, and preserve the kaitiakitanga and rangatiratanga rights and interests of Te Uri o Hau. Environs advises the Trust on conservation and cultural matters, including cultural monitoring, resource consent processing, cultural impact assessments, environmental submissions, and participation in national and regional environmental management policies and processes alongside implementing statutory provisions of the Te Uri o Hau Deed of Settlement 2000, Te Uri o Hau Claims Settlement Act 2002, Crown Protocols, Memorandum of Understanding and Te Uri o Hau Kaitiakitanga o Te Taiao (hapu environmental management plan).

6.14 Hapū Groups

Table 6.2 Te Uri o Hau Groups

TE URI O HAU HAPU GROUPS INCLUDE:		
Ngāi Tahu	Ngāti Tahinga	Ngāti Mauku
Ngāti Rangī	Ngāti Kauae	Ngāti Kaiwhare
Ngāti Kura		

6.15 Te Uri o Hau Tūturū and Whānau Marae

Table 6.3 shows Te Uri o Hau Ngā Marae Tūturū (ancestral marae) and their relationship to whānau marae within the statutory area of Te Uri o Hau.

Table 6.3 Nga Marae Tūturū and Whānau Marae

NGA MARAE TUTURU	WHĀNAU MARAE
Otamatea (Tanoa)	Te Punga (Kaiwaka)
Waikaretu (Pouto)	Oturei (Dargaville), Ripia (Te Kopuru)
Oruawharo (Oruawharo)	Oruawharo (West of Topuni)
Waihaua (Arapaoa)	Ngatai Whakarongorua (Tinopai), Waiohou (Tinopai),

Waiaotea (Tinopai), Naumai (Ruawai), Parirau (Matakohe),
Rawhitiara (Hukatere), Te Kowhai (Ruawai)

6.16 Te Uri o Hau Core Values

Table 6.4: Te Uri o Hau Core Values and Principles

VALUES	PRINCIPLES
Tikanga	Striving for professionalism and excellence
Mātauranga	Willingness to learn and share knowledge with others
Whakapono	Upholding integrity and honesty
Tūmanako	Fostering and instilling a better future
Manākitanga	Committed to caring for responsibilities and obligations
Aroha	Respecting all people and all things created

6.17 Te Uri o Hau Marae

Plate 6.5: Te Uri o Hau Marae Locations



Source: Environs Holdings Limited (2011). Te Uri o Hau Kaitiakitanga o Te Taiao Environmental Management Plan. Environs Holdings Limited: 3/5 Hunt Street, Whangarei, Northland, New Zealand.

There are three Ngati Whatua affiliated marae that have ancestral connections to Mangawhai: Omaha located south of Te Arai point (not pictured above), Oruawharo north -west of Te Hana (# 3) and Otamatea west of Maungaturoto (# 4).

6.18 Otamatea Marae

Otamatea marae (wharenui) is located at Tanoa Road, Maungaturoto and bounds Otamatea River. Otamatea Marae is the tupuna (ancestral) marae for the Ngāti Whātua tribal people. This wharenui was based on the Herepeti block at Shelly Beach, at Aotea, near present day Parakai, and used to house the Ngati Whatua Runanga or Ngati Whatua Parliament. It was to this whare that Kingi Tawhiao came to attend a hui in 1884. In 1886, this building was transported by barge up to the Otamatea Kainga. Over the years, the wharenui has been improved and other buildings have been added to it. The wharenui, Aotearoa, was re-opened in the 1990's by Governor General Sir Paul Reeves.

In 2004, former Prime Minister of New Zealand Helen Clarke visited Otamatea Marae to apologise to Te Uri o Hau on behalf of her Government and past Governments of New Zealand whose laws had negative effects on land ownership, health and education. She also apologised for past assimilation policies and Treaty of Waitangi violations.

Otamatea Marae hosts a variety of important hui held by various Government and Non-Government agencies, cultural and educational projects held by a series various organisations, school wananga and whanau tangihana (funerals).

Figure 4: Otamatea Marae: Tanoa Road, Maungaturoto



Source: Te Uri o Hau Settlement Trust (2010). Te Uri o Hau Website. Otamatea Marae, hapu, history and marae. Retrieved 30 March 2017 from: http://www.uriohau.com/our_hapu/marae_entry/otamatea_batley.

7. TE URI O HAU CULTURAL VALUES ASSESSMENT

Domain of Cultural Values	Avoid, remedy or mitigate adverse effects on:
7.1: CULTURAL SITES Wāhi Tapu Wāhi Taonga Archaeology of Maori Origin Cultural Features and Places Cultural Landscapes	<ul style="list-style-type: none"> ▪ Koiwi (Human skeletal remains) ▪ Pa Sites (Fortified Palisades, Trenches) ▪ Ovens (Heating Stones/Hangi) ▪ Midden Sites (Shell Deposits) ▪ Terraces/Platforms ▪ Adzes (Stone Tools) ▪ Waka (Canoes) Waka landing areas. ▪ Agriculture Pits/Lines(Kumara/Rua Pits) ▪ Pou (Carved Poles) ▪ Whare and Wharenuī ▪ Churches ▪ Culture and Traditions ▪ Ancestral Lands ▪ Water ▪ Wāhi Tapu Area ▪ Historic Place ▪ Buildings and Structures ▪ Kainga and fishing villages ▪ Rock walls/Art sites ▪ Caves

Under section 36 of Te Uri o Hau Kaitiakitanga o Te Taiao (Environmental Management Plan) 2011²¹ for Wāhi Tapu and Wāhi Taonga: Sacred Area and Treasures, the objectives and policies promote;

- ❖ **The protection and preservation of all urupā, Wāhi Tapu and Wāhi Taonga and archaeological sites within the statutory area of Te Uri o Hau.**
- ❖ **Respect is shown for Te Uri o Hau association with urupā, Wāhi Tapu and Wāhi Taonga, and archaeological sites within the statutory area of Te Uri o Hau.**
- ❖ **Acknowledgement of the relationship and association with Te Uri o Hau and their Wāhi Tapu, Wāhi Taonga, and archaeological sites within the statutory area of Te Uri o Hau are accurately recognised and provided for.**

²¹ Te Uri o Hau Kaitiakitanga o Te Taiao (2011) Environs Holdings Limited Environmental Management Plan. Environs Holdings Limited. 3/5 Hunt Street, Whangarei, Northland, New Zealand.

The association of Te Uri o Hau to its Wāhi Tapu and Wāhi Taonga is based on their connection to the last remnants of its cultural, historical and traditional settlement left behind on the land. The values of Wāhi Tapu and Wāhi Taonga are related to those things considered culturally significant to Te Uri o Hau, in that, they are both tangible and intangible links to the past. The importance of Wāhi Tapu and Wāhi Taonga as part of Te Uri o Hau's cultural heritage is recognised by measures taken for their protection in three parliamentary Acts: Heritage New Zealand Pouhere Taonga Act 2014, the Resource Management Act 1991, and Reserves Act 1977.

Interpretation of archaeological sites within the context of traditional Maori history can provide clear evidence of traditional use of the land over many generations by particular iwi/hapu. Oral history can explain the deeper meaning of these sites and features, in terms of the people and events associated with them. Evidence of Wāhi Tapu and Wāhi Taonga gives substance to the stories, precise locations of specific activities and the details of daily activities not recorded among the stories of ancestors, wars and other notable events.

The Mangawhai Harbour and Estuary were strategic areas for Maori as a means of transportation and waka portage from Mangawhai to the Kaipara on the west coast. The Mangawhai Harbour played a central role as a resource kete (food basket) for those who lived near the coast.

7.1.1 Mangawhai

The New Zealand Archaeological Association's (NZAA) GIS database confirms that a number of sites are registered within the Mangawhai Town Plan area, as shown on the Mangawhai Town Features Map ([MTP Features Map](#)).

While there may be no notable archaeological sites or features present in particular locations, there is a high likelihood for undetected archaeology being encountered during site earthworks related to the Mangawhai Town Plan development.

7.1.2 Mangawhai Heads Reserve

Surprisingly, there are very few cultural heritage sites recorded in the Mangawhai reserves area given their location on the east coast. Sites that have recently been discovered and recorded through various archaeological surveys have yet to be updated in the District Plan.

An archaeological survey undertaken in 2006 by Architage Limited²² identified two Pa sites (R08/55 and R08/56) located at Mangawhai Heads reserve on either side of the access road. During that time, other heritage sites noted on the reserves were middens.

In August 2016, KDC Parks Manager Sue Hodge consulted with Te Uri o Hau Taumata Kaunihera (Tribal Council), Environs and Otamatea Kaitiaki to discuss a proposed walkway from the Mangawhai

²² Harlow D. Architage Heritage Consultancy (2006). Archaeological Assessment Report for Earth Tech Pty, Mangawhai Ecocare Wastewater Treatment Scheme, Mangawhai.

Heads Campground along the estuary edge to Mangawhai Heads, to provide a safer and more attractive walking access to Ocean Beach as an alternative to the current narrow footpath on Wintle Street. Geometria Limited recorded shell middens (NZ Archaeological Association Site R08/212) along the coastal margin (refer to montage 1).

7.1.3 Inner Harbour Reserves - Kainui and Pearson Street Reserves

Council want to make improvements to the Kainui and Pearson Reserves, such as removing weed vegetation and encroaching fences, and planting of appropriate native species in some areas along Kainui reserve. Pearson Reserve, east of Kainui reserve, contains a small coastal headland Pa (NZAA Site R08/210) and a midden (NZAA site R08/209) within a KDC owned stormwater drain and outlet (refer to montage 2).

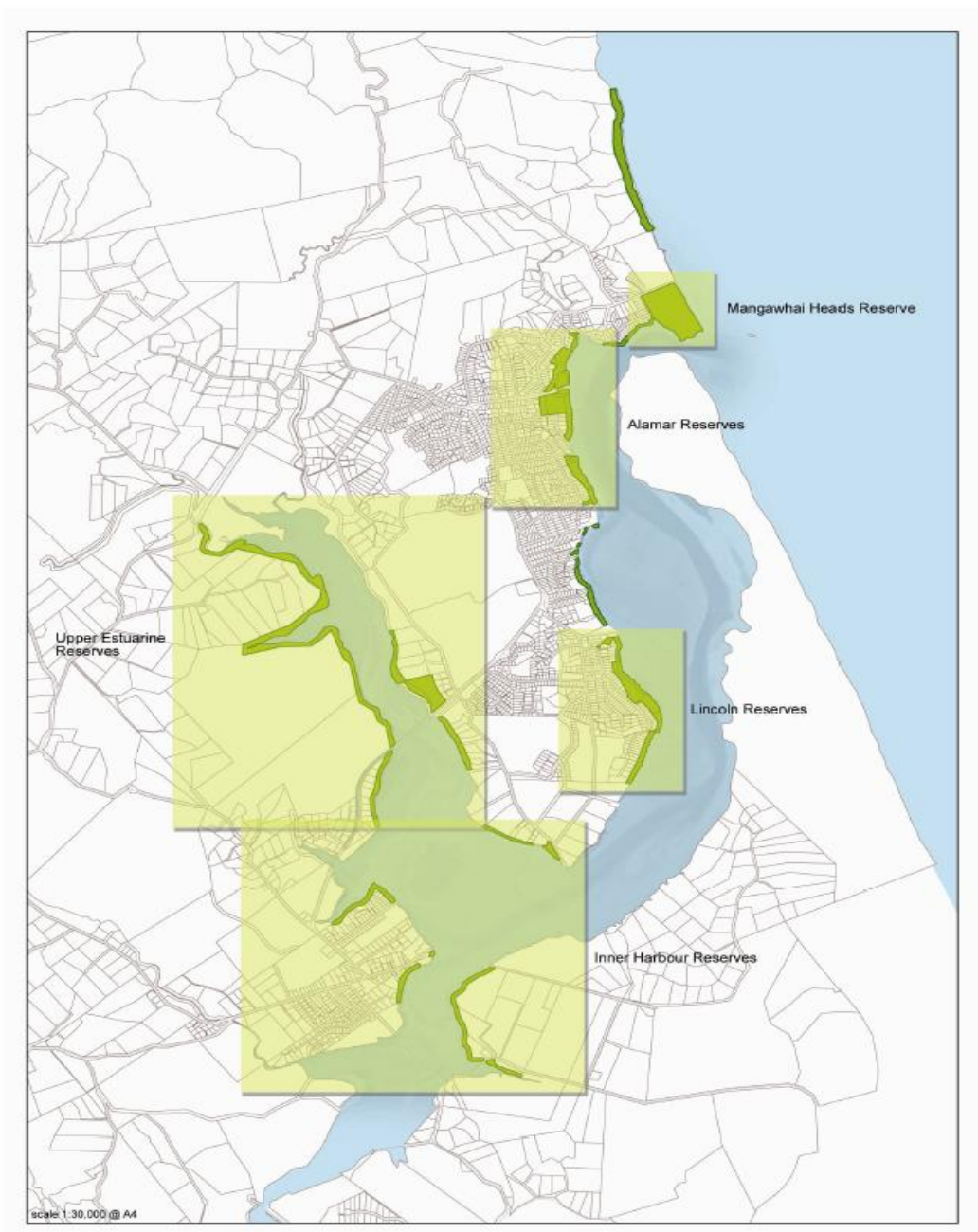
Coastal reserves contain a number of archaeological sites that are culturally significant to Te Uri o Hau. The Pa and midden sites on the reserves are significant and need to be adequately protected. Council will work with Te Uri o Hau to provide appropriate protection of these sites.

7.1.4 Avoid, Remedy or Mitigate Potential Effects on Tangata Whenua Cultural Values for Wāhi Tapu and Wāhi Taonga Archaeological Sites.

To mitigate potential effects on cultural heritage sites in the reserve areas, KDC shall endeavour to:

- a) ensure iwi are involved in managing any Maori heritage sites on the reserves;
- b) assess the state of the identified cultural heritage sites and develop strategies for their protection and for their appropriate restoration (if degraded);
- c) seek to provide opportunities for Tangata whenua to give effect to any kaitiaki responsibilities in the management and development of the reserves, including preservation and protection of natural and historic heritage;
- d) work with Te Uri o Hau Kaitiaki to agree appropriate interpretation of the reserves, to include carvings, signage, artworks and interpretational boards;
- e) ensure that public access, recreational activities and planting are managed in a way that recognises features of cultural and heritage significance; and
- f) ensure that sensitive Pa sites such as Pa R08/55 and R08/56 located at Mangawhai Heads reserve and R08/210 located at Pearson Reserve, and other archaeological locations are sign posted and access managed to reduce damage.

Plate 7.1 Mangawhai Coastal and Harbour Reserves



Source: Kaipara District Council (2009). Reserves Management Plan. Mangawhai Coastal and Harbour Reserves. SOUL Environment 23 September 2009. Retrieved on 29 March 2017 from: <http://www.kaipara.govt.nz/site/kaiparadistrictcouncil/files/pdf/A-%20Documents//Mangawhai%20RMP%20FINAL%2023092009.pdf>.

MANGAWHAI HEADS RESERVE

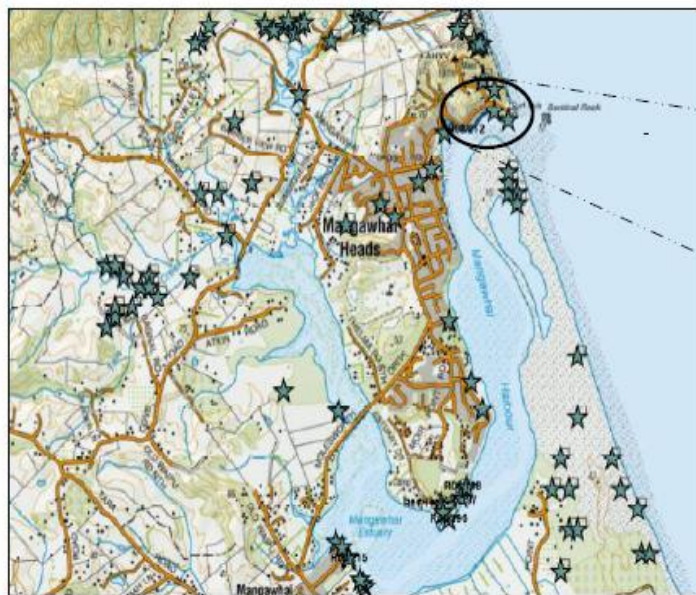


Figure 5: NZAA Archaeological Sites at Mangawhai Heads Reserve



Figure 6: Magnified locations of Pa R08/55, R08/56 and Midden R08/212



Figure 7: Shell Midden R08/212



Figure 8: Pa R08/56



Figure 9: Pa R08/055



Figure 10: NZ Archaeological Sites at Pearson Reserve

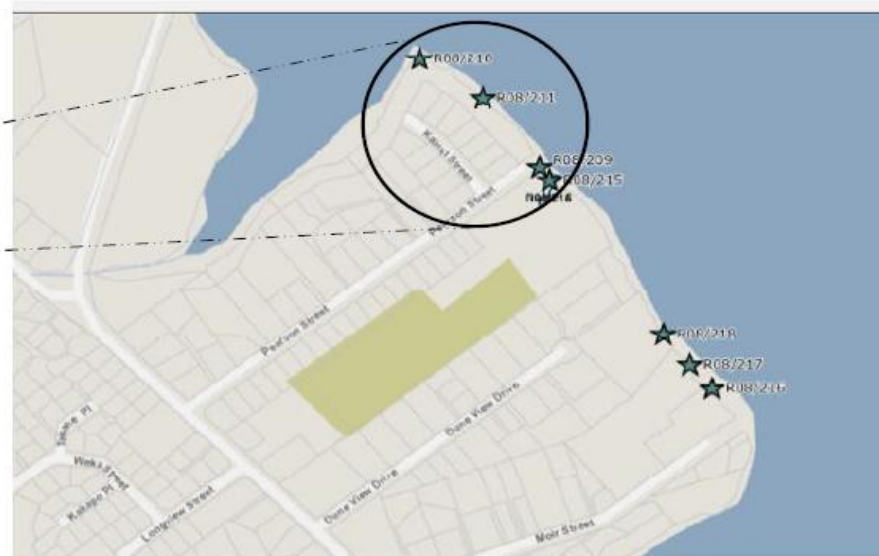


Figure 11: Magnified Locations of R08/209, R08/211 and R08/210



Figure 12: Midden R08/209



Figure 13: Close up of Coastal Pa R08/210



Figure 14: Pa R08/210

<p>7.2: WATER</p> <p>Te Wairoa, Moana, Awa, Wai</p>	<ul style="list-style-type: none"> ▪ Kaipara and Mangawhai Harbours' and associated catchments ▪ Activities within 200 metres of the coastal marine area ▪ Natural character of the coastal environment ▪ Coastal marine area ▪ Wetlands ▪ Lakes ▪ Rivers and river margins ▪ Dune lakes ▪ Streams ▪ Estuaries ▪ Aquifers ▪ Mahinga kai - traditional food gathering areas ▪ Stormwater discharge systems ▪ Wastewater treatment and disposal systems
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Section 31 of the Te Uri o Hau Kaitiakitanga o Te Taiao (Environmental Management Plan) 2011²³ for Takutai Moana: Marine and Coastal Area and Harbours detail issues facing the moana and awa of major concern to Te Uri o Hau are:

- ❖ ***Pollution of the Harbours, Water-ways, Wetlands and Aquifers is a continual source of concern for Te Uri o Hau.***
- ❖ ***Poor land management and use of the natural water courses and large significant water bodies such as the harbours, and estuaries within the statutory area of Te Uri o Hau.***

For Māori, the coast was traditionally a place to live and to source food, as well as being fundamental to travel and communication. While Māori settlement was not limited to the coast, the coast has always been dominant in living and food-gathering activities. Inland tribes often accessed kaimoana (seafood) by way of putanga (corridors to the coast). Traditional tribal linkages around the coast were maintained well into the twentieth century by communication which was dominated by sea routes.

The Marine Management Area Boundaries for the Mangawhai Estuary includes the entire Coastal Marine Area identified within the Mangawhai Harbour including an area extending outside the harbour entrance. Protected areas include coastal wetlands, marine mammals, birds, ecosystems and habitat values (Northland Regional Council, 2016). Table 7.1 outlines the key issues for the wai mate (desecrated waters) within Te Uri o Hau statutory area of interest.

Table 7.3 Wai Mate - Desecrated Waters

Domain	Wai Mate / Desecrated Waters
Wai (Water)	<ul style="list-style-type: none"> • Pollution of freshwater-ways; • Pollution of wetlands; • Pollution of aquifers; • Loss of biodiversity; • Lack of use of matauranga Maori and tikanga for management of wai water; and • Habitat degradation and loss.
Coastal Marine Area - Mangawhai Estuary	<ul style="list-style-type: none"> • Use and abuse of harbours, coastal marine area and estuaries; • Declining and loss of fish and shellfish (e.g. toheroa, flounder, shark, ray, snapper, kahawai, mullet, marine mammals); • Loss of biodiversity; • Declining mauri; • Lack of holistic management and recognition of interconnectedness; between and within Atua domains; • Lack of use of mātauranga Māori and tikanga in management; • Lack of rangatiratanga role; • Sites of significance lost and degraded – waahi tapu, waahi taonga, urupa, Tauranga waka desecrated; • Loss of mana, wairua and tino rangatiratanga; and • Physical and spiritual relationship not recognised and valued under current management regimes.
Mahinga Kai/Kaimoana Moana Awa	<ul style="list-style-type: none"> • Use and abuse of harbours, coastal marine area and estuaries; • Declining and loss of fish and shellfish (e.g. toheroa, flounder, shark, ray, snapper, kahawai, mullet, marine mammals); • Loss of biodiversity; • Declining mauri; • Lack of holistic management and recognition of interconnectedness between and within Atua domains; • Lack of use of mātauranga Māori and tikanga in management; • Lack of rangatiratanga role; • Sites of significance lost and degradation of waahi tapu, waahi taonga, urupa, and tauranga waka; • Loss of mana, wairua and tino rangatiratanga; and • Lack of physical and spiritual relationships not recognised and valued under current resource management regimes and systems.
Tane Mahuta	<ul style="list-style-type: none"> • Declining and loss of mauri; • Loss of biodiversity; • Lack of holistic management and recognition of interconnectedness between and within Atua domains;

- Lack of use of mātauranga Māori and tikanga in management;
- Sites of significance lost and degraded – waahi tapu, waahi taonga, urupa, Tauranga waka desecrated;
- Desecration and loss of cultural land-seascapes;
- Lack of protection and significance of Te Uri o Hau cultural land-seascapes;
- Loss of access to mahinga kai;
- Physical and spiritual relationship not recognised and valued under current management regime; and
- Loss of mana, wairua and tino rangatiratanga.

Mangawhai has a range of marine habitat types typical of a small estuary²⁴. These habitats include saltmarshes, mangroves, intertidal flats and extensive channels and entrance sand spit. Each of these habitats contains plant and animal communities; all contribute to the ecological values supporting marine and bird life there and in the coastal environment. Upper harbour habitats of mangroves and saltmarshes are affected by sediment runoff as a result of poor riparian protection on the harbour's edges and catchment, and the quality of stormwater discharged into the coastal marine area.

The tidal flats mapped as ecologically significant are on either side of the channel and make up a large part of the middle area of the estuary. These areas are sandy soft bottom intertidal habitats with subtidal fringes important to pipi (*Paphies australis*). The intertidal areas have extensive cockle beds (*Austrovenus stutchburyi*) which have been monitored in a NIWA fisheries assessment program²⁵ in which the cockle community is described as productive and in good health when compared to other estuaries in the region. Cockle and pipi communities are an indicator of a healthy estuarine soft bottom community. They are generally associated with high benthic invertebrate diversity and substrates that are not heavily impacted by sedimentation. These shellfish communities play a key role in filtering nutrients and plankton from the water column. This in turn has beneficial effects on water clarity and productivity of various algal communities that make up the biodiversity of the estuary. These shellfish and the other benthic invertebrates are also a major food source for shorebirds and a significant nursery and feeding area for many coastal fish species.²⁶

²⁴ Kerr, V.C., 2010. Marine Habitat Map of Northland: Mangawhai to Ahipara Version 1. Technical Report for the Department of Conservation, Northland Conservancy, Whangarei, New Zealand.

²⁵ Berkenbusch, K.; Abraham, E.; Neubauer, P., 2015. Intertidal shellfish monitoring in the northern North Island region, 2013–14. New Zealand Fisheries Assessment Report 2015/15. Pg 79.

²⁶ Morrison, M.A.; Jones, E.G.; Parsons, D.P.; Grant, C.M., 2014. Habitats and areas of particular significance for coastal finfish fisheries management in New Zealand: A review of concepts and life history knowledge, and suggestions for future research. New Zealand Aquatic Environment and Biodiversity Report No. 125. Pg 202.

Figure 15: Survey Map showing the Distribution and Location of Cockle and Pipi in Mangawhai



Source: Ministry of Primary Industries. (2012, October). The distribution and abundance of pipis and cockles in the Northland, Auckland and Bay of Plenty Regions, 2012. New Zealand Fisheries Assessment Report 2012/45. M.D. Pawley. New Zealand Government. Wellington.

7.2.1 Takutai Moana: Marine and Coastal Area and Harbours

Te Uri o Hau has a special physical and spiritual relationship with the marine and coastal area, and the Kaipara and Mangawhai Harbours. Te Uri o Hau is committed to the holistic management of the marine and coastal area and harbours. The marine and coastal areas, harbours and their estuaries are the main breeding areas of mahinga mataitai, and are the life support of the entire marine and coastal area. The marine and coastal areas and harbours have provided a traditional food source, natural materials for tools, customary practices and transportation for trade and barter.

Te Uri o Hau maintains a long traditional relationship with the marine and coastal area, and the Kaipara and Mangawhai Harbours and the many catchments of the rivers that enter these harbours. Ngāti Whātua and their associated hapū have held mana over both land and water through numerous generations of occupation.

7.2.2 Mangawhai and Kaipara Harbours - Te Uri o Hau, Inter-Governmental Agencies and Community Involvement

Te Uri o Hau has representation on two inter-agency and community led groups with a common interest in the health and wellbeing of both Mangawhai and Kaipara harbours within Te Uri o Hau.

The 'Mangawhai Harbour Water Quality Community Advisory Group' (MHWQ) was formed in 2016, comprising a group of community volunteers, Te Uri o Hau, Kaipara District and Northland Regional Council members tasked with identifying key influences affecting the water quality of the Mangawhai harbour through frequent water testing of 6 sites and obtaining sample data to show potential spatial patterns on how water quality changes from the upper catchment to the harbour mouth and what type of sources are influencing those changes.

Formed in 2005, the 'Integrated Kaipara Harbour Management Group' (IKHMG), is a multi-agency, community and stakeholder mixed group led by Environs Holdings Limited focused on helping to create a 'Healthy and Productive Kaipara Harbour',²⁷ with the purpose of promoting integrated management and kaitiakitanga (guardianship and protection) of the harbour and its catchments.

The vision is for the creation of healthy and productive harbours on the west and east coasts of the rohe of Te Uri o Hau. Government and their statutory agencies have multiple and overlapping roles with regard to the management of harbours and the coastal marine area. Te Uri o Hau and the local community have settled on the view that a sustainable integrated catchment management plan or co-management is the correct mechanism to restore the mauri of the water of the Kaipara and Mangawhai Harbour to a healthy and productive state.

²⁷ Integrated Kaipara Harbour Management Group (2005) *Creating a Healthy and Productive Kaipara Harbour*, Te Uri o Hau Settlement Trust, 3/5 Hunt Street, Whangarei. Retrieved 31 January 2017 from: <http://www.kaiparaharbour.net.nz/>

7.2.3 Avoid, Remedy or Mitigate Potential Effects on Tangata Whenua Cultural Values for Te Wairoa, Moana, Awa, Wai

Stormwater Attenuation

- a) Environs Holdings Limited supports the establishment of wetlands and/or improved rehabilitation of ponding areas to include the planting of native plant species, which will achieve some of the outcomes by reintroducing wetlands and the associated habitat they provide for various species. Cultural monitoring of their performance should be considered as part of on-going monitoring requirements.
- b) Environs considers that by implementing the New Zealand Coastal Policy Statement, the Northland Regional Council will ensure stormwater consent applications by the Kaipara District Council are consistent with national policy, and that adverse effects on the receiving environment, and in particular stormwater discharge to the coastal marine area and effects to mahinga kai (shell fish) will be avoided in the Mangawhai Estuary.
- c) Te Uri o Hau recommends that KDC:
 - (i) Ensures accurate records of stormwater infrastructure are maintained;
 - (ii) Registers drainage easements on titles of culverts and overland flow paths;
 - (iii) Identifies flood/detention areas and imposes building restrictions;
 - (iv) Retains vegetation cover, especially on swale drains, steep land and the coastal margin;
 - (v) Maintains existing natural water courses; and
 - (vi) Enhances riparian vegetation.

7.3 INDIGENOUS VEGETATION AND FORESTS Nga Uri a Tane Mahuta Ngahere	<ul style="list-style-type: none">▪ Cultural landscapes▪ Outstanding natural landscapes▪ Outstanding natural features▪ Cultural sites of significance▪ Areas of significant indigenous vegetation▪ Significant habitats▪ Significant habitats of flora and fauna▪ Natural areas of ecological significance
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7.3.1 Indigenous Species, Flora and Fauna

The Department of Conservation's [Natural Areas of Rodney Ecological District](#) document identifies a number of sites around Mangawhai that are of ecological significance. For example (p9):

The dunes at Mangawhai Sandspit are of national ecological significance and are currently protected within Mangawhai Government Purpose Wildlife Refuge Reserve. Priorities for

protection include saltmarsh, coastal pōhutukawa forest and gumland within Mangawhai Harbour, Sandspit and Surrounds (ROD014), which contain nationally and regionally uncommon habitat types and support a number of 'Threatened', 'At Risk' and regionally significant species. Other priorities for protection include:

- 1. Mangawhai Heads Dune Lake and Wetland (ROD039), which comprises a high-quality freshwater wetland and the only example of a dune lake in Rodney ED (Northland)*
- 2. Sentinel Rock (ROD031)*
- 3. Protection of critical buffers and linkages, particularly those that extend along the Hakaru River in Hakaru River Forest Ribbon (ROD008) and Valley Road Remnants (ROD009).*

Te Uri o Hau recognises the massive loss of indigenous biodiversity and habitats, especially wetlands, compounded by increasing pest plant and animal species. Te Uri o Hau seek to ensure the recognition of Te Uri o Hau mātāuranga Māori (traditional Māori knowledge), policies and protocols in the management and administration of indigenous biodiversity within Te Uri o Hau lands and water within the Department of Conservation protocol area.

Te Uri o Hau are concerned about the loss of intellectual property rights to indigenous forests, flora and fauna, lands and water as identified under WAI 262 e.g. bioprospecting. Disregard for the mauri of indigenous forests, flora and fauna, land and water within Te Uri o Hau estates and territories is an ongoing concern. Introduced pests and the effects of vegetation clearance have meant that there has been almost total destruction of native forests within the lands and waters of Te Uri o Hau. Te Uri o Hau recognises that any negative effects on one indigenous species may have unforeseen flow-on effects for other indigenous species and ecosystems.

8. SOCIAL, ECONOMIC, CULTURAL WELLBEING, HEALTH AND SAFETY (AND ENVIRONMENT)

The Resource Management Act 1991 includes processes for protecting against the effects (or impacts) of an activity on a range of values. These values are grouped as **social, economic, cultural wellbeing** and for **health and safety**.

As defined in the Act:

***Resource Management Act 1991 5:** Purpose (1) the purpose of this Act is to promote the sustainable management of natural and physical resources. (2) In this Act, sustainable management means managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their **social, economic, and cultural wellbeing** and for their **health and safety** while— (a) sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonably foreseeable needs of future generations; and (b) safeguarding the life-supporting capacity of air, water, soil, and ecosystems; and (c) avoiding, remedying, or mitigating any adverse effects of activities on the environment.*

In terms of the Local Government Act (LGA) 2002, what was previously legislated as the four 'wellbeings' i.e. social, economic, environment and cultural has since been taken out of the Local Government Act 2002 Amendment Bill which was passed in November 2012²⁸ and replaced with social, economic, cultural wellbeing and health and safety.

It must be stated that Te Uri o Hau are people of the land and are connected to the physical and natural resources in Mangawhai. An amendment in legislation does not preclude those connections from discontinuing. In this regard and for the purpose of this assessment, **Environment** has been included in the values of wellbeing.

In preparing the District Plan, Kaipara District Council seeks to provide a framework for the management of land uses to enable people and communities to provide for their social, economic, and cultural wellbeing and their health and safety.

While there are well recognised tools and processes for assessing effects on social, economic and health and safety, there are few recognised tools to undertaking assessments on the cultural wellbeing of tangata whenua.

8.1 Social

Social wellbeing can have many components such as leisure and recreation which overlaps into cultural wellbeing. Social wellbeing has interactions with social connectedness, social cohesion and

social inclusion. It takes into account those aspects of life including things that we care about as a society that contribute to our individual happiness, quality of life and welfare.

There is wide-spread acceptance that culture is important for social wellbeing and social cohesion, through encouraging self and collective expression as well as access new experiences that help with socialisation, relaxation, enjoyment and creating skill development.

In practical terms, it may be about Councils thinking about how the existing cultural facilities they have (such as halls and libraries) can be used to increase community engagement and improve social connectedness.

8.2 Mangawhai Museum - The Spirit of Mangawhai (“Pupuri Taonga”)

Mangawhai Museum opened on 6th December 2014 by Jim Wintle (Q.S.M) for the community of Mangawhai. As you enter the second entrance doors, you are greeted with a traditional Maori spiritual call, called a Te Karanga (call of welcome) performed by a female Maori elder. The Kaikaranga (the women who welcomes the visitors) is calling to the visitors from afar, paying tribute to those who have passed on and providing a safe passage to those who enter the museum.

Te Karanga is then followed by a Waiata a Toi (the chants of origins of Te Mangawhai). The chant tells of how Te Mangawhai was formed and of the first people who arrived and who occupied the land. First came the peoples of Kui and Tutemaiao, followed by Turehu and Te Patupaiarehe. The later migrations refer to the people of Ngai Tahu, Ngati Awa, Ngati Manuhiri and Te Uri o Hau and these were the original peoples who occupied the land. A section at the beginning of the museum is dedicated to the descendants of those hapu and whanau. The remainder is dedicated to the pioneers and European settlers who arrived in Mangawhai in the early 1800's.

Figure 16: Mangawhai Museum.



Source: S.Worthington (2017).

Figure 17: Mangawhai Community Park / Pioneer Village (under construction).



Source: S. Worthington (2017).

8.3 Economic

Cultural activities support non-cultural outcomes in areas such as tourism and creative arts and industry, employment and foreign exchange. Culture is a vital ingredient for growth and innovation.

Participation in arts and culture activities define who we are in New Zealand. Some key activities such as the arts can have a strong and obvious cultural wellbeing component.

The challenge for Councils is to understand how they can integrate cultural wellbeing into many of their activities. For example, the design, location and building of roads or major infrastructure projects (seen at times as economically driven) can also reflect and integrate concerns for cultural wellbeing through the design of urban parks and the diversion of streams and rivers.

Cultural tourism through the concept of cultural heritage trails, cultural facilities such as marae and event centres, carvings, arts and crafts facilities and the promotion of Maori historical and cultural heritage are all part of New Zealand's environment and culture that should be preserved, sustained, recognised, understood and appreciated in the spirit of kaitiakitanga (guardianship).

8.4 Cultural Wellbeing

Culture can include heritage and art. And it can include a sense of community, language, ethnicity, sports, recreation, places and space (such as built environment and landscapes). It encompasses all the multiple interactions of emotion, spiritual, historical and physical aspects of human life within local contexts such as, seeing the surf at Mangawhai Heads or the smell of Pohutukawa trees blossoming.

Cultural wellbeing is about activities and initiatives such as:

- a) support for art and expression;
- b) protecting cultural associations with the natural environment;
- c) the provision of library and archival services;
- d) celebrating the diversity within communities;
- e) the provision and maintenance of sport and recreational facilities and events; and
- f) conserving heritage buildings as much as urban space and rural landscapes.

It may also be considered to express:

- g) urban development, the creative industries, tourism and recreation;
- h) aspects of economic development and leisure activities (including sport);
- i) diversity, participation, partnership and innovation;
- j) impact on the individual, the neighbourhood and the community; and
- k) vitality, health and inclusion.

As part of the MTP, Council aims to promote cultural wellbeing by improving the cultural health of the community including working closely with Te Uri o Hau to help focus on the necessary elements in the plan to bring about cultural growth.

8.5 Health and Safety

In terms of the MTP, this may relate to urban infrastructure and design, traffic, pedestrian and public safety, the quality of the built environment, transport, and urban research and its information base.

8.6 Environment

The Resource Management Act 1991 dominates environmental issues in local government.

In terms of the MTP, environment refers to matters relating to the protection of freshwater ways and associated indigenous biodiversity, restoration of ecological corridors, linkages and buffers, stormwater discharge, and reserves and how these will be managed in the long term.

The broad approach and view to understanding what "cultural wellbeing" is, encompasses some of the activities which KDC has already provided for – including the provision of libraries, museums, parks, venues and recreational facilities, support for the arts, celebration of events, promotion of language, heritage protection, the provision of main streeting programmes, walkways and cycleways, etc. Te Uri o Hau's involvement in some of those areas has been highlighted in this assessment.

9. RECOMMENDATIONS

The recommendations in this report are based on the principles of **Whānaungatanga** (family), **Manaakitanga** (looking after our people), and **Kaitiakitanga** (stewardship) of the natural and physical resources in Mangawhai.

CULTURAL WELLBEING	ACTIVITY	RECOMMENDATIONS
	9.1 CULTURAL (ARCHAEOLOGICAL) SITES	
	KDC Archaeological and Heritage Site Map.	Te Uri O Hau supports the updating of recorded sites in the District Plan.
	Recording and updating of Archaeological sites.	Te Uri o Hau involvement in the updating of the Archaeological and Heritage site map for the District Plan.
	Protection and Identification of recorded archaeological sites	KDC to consider including the Archaeological and Heritage sites map on Councils IntraMaps website as a platform for public information and use.
	Earthworks (e.g. where intersections will be realigned)	Where intersections will be realigned, KDC's Accidental Discovery Protocols for Archaeological Sites shall apply.
	Cultural Place-making Taonga - Design Elements	Emphasis will be placed on visual taonga: pavement design themes and midden identification plaques, should heritage sites be present.
	Cultural place-making	When installing a town threshold (to provide a visual change in environment, thereby encouraging a change in speeds), develop in association with Te Uri o Hau Environs, to ensure an appropriate cultural element is incorporated into the design.
	Reserves	KDC will endeavour to: <ul style="list-style-type: none"> • ensure iwi are involved in managing any Maori heritage sites on the reserves; • assess the state of the identified cultural heritage sites and develop strategies for their protection and for their appropriate

		<p>restoration (if degraded);</p> <ul style="list-style-type: none"> • seek to provide opportunities for Tangata whenua to give effect to any kaitiaki responsibilities in the management and development of the reserves, including preservation and protection of natural and historic heritage; • work with Te Uri o Hau Kaitiaki to agree appropriate interpretation of the reserves, to include carvings, signage, artworks and interpretational boards; • ensure that public access, recreational activities and planting are managed in a way that recognises features of cultural and heritage significance; and • ensure that sensitive Pa sites such as Pa R08/55 and R08/56 located at Mangawhai Heads reserve and R08/210 located at Pearson Reserve, and other archaeological locations are protected, sign posted and access managed to reduce damage.
9.2 MULTI-CULTURAL CENTRE		
	Wood Road Re-development	For Council to consider developing the hall into a multi-cultural centre if relocated as part of Wood Road redevelopment.
	Molesworth Drive Reserve	The potential for the multi-cultural centre to be placed on the Molesworth Drive reserve to compliment the Te Uri o Hau's displays in the Mangawhai Museum.
	Cultural place-making	Encourage appreciation and understanding of the importance of cultural sites and landscapes amongst the general public through cultural streetscape enhancement (including interactive design elements that acknowledge historic and archaeological sites) and landscape design. Incorporate these elements into a cultural trail that supports and enhances the Te Uri o Hau displays at the Mangawhai Museum.
9.3 PLANNING		
	Future Growth - Educational	Maori Education: Te Uri o Hau recommends that a

	Facilities	Kohanga Reo and Kura Kaupapa Maori be considered in the growth strategy.
SOCIAL	ACTIVITY	RECOMMENDATIONS
	9.4 GROWTH STRATEGY	
		<ul style="list-style-type: none"> • Recommend Mixed Use development around existing Wood St and Village centres, consistent with increasing walkability, and reducing vehicle dependence. Do not support extending residential zoning to rural land due to loss of productive land and increased reliance on vehicles. • Recommend encouraging home (especially office) occupations through provision of high speed internet services, as this will reduce vehicle movements attributed to commuting. • Support administering plan rules more strictly in accordance with the District Plan, and providing practice notes to aid in plan interpretation. • Recommend avoiding big box retail in Mangawhai area, in order to maintain existing character. • The Estuary Estates planning approach is supported due to its walkability (which needs high quality associated infrastructure) and range of density options in various zones. • Support "Second Dwelling" plan change within specified requirements; otherwise it reverts to non-complying activity. This will assist with rental shortage. • Separation distance: support a targeted approach to activities generating noise, or permitted air discharge, however future potential land-use change implications should be considered, in terms of their consequent reverse sensitivity potential. • Relocation of dwellings: As this is often a cost effective way to develop a property, support a plan

		<p>change to remove the requirement for resource consent.</p> <ul style="list-style-type: none"> • Earthworks: For simplicity, recommend that earthworks are controlled by only one consent authority, and prefer this to be the Regional Council.
9.5 ALTERNATIVE INFRASTRUCTURE		
	Sustainable and alternative transport infrastructure	<p>Cycle parking and storage with cultural Te Uri o Hau themed design, electric bike charging points.</p> <p>Bike rental scheme advocated.</p> <p>Incorporate electric vehicle parking and solar energy harvesting into the design of Mangawhai Town Centre.</p>
	Parking	<p>Use of a parking disc system for enforcement of a timed parking restriction is supported.</p> <p>Use of a reinforced grass parking areas is supported for Moir Street and other suitable locations.</p>
	Pedestrian and cycleways	<p>Support completion of pedestrian and cyclist networks, including dedicated cycleways.</p> <p>Support priority installation of a separate structure for pedestrians and cyclists as alternative to vehicle bridge crossing south of Estuary Drive.</p>
9.6 PLANNING		
		<p>Te Uri o Hau recommends 'Mixed Use development' around existing Wood St and Village centres, consistent with increasing walkability, and reducing vehicle dependence.</p> <p>Te Uri o Hau does not support extending residential zoning to rural land due to loss of productive land and increased reliance on vehicles.</p>
		<p>Support "Second Dwelling" plan change within specified requirements</p> <p>Separation distance: support a targeted approach to activities generating noise</p>

		Relocation of dwellings: As this is often a cost effective way to develop a property
	9.7 TRANSPORT REPORT	
	Cycling	<ul style="list-style-type: none"> • In addition to cycling (but not considered in the report), recommend that Council encourages adoption of electric vehicle share schemes by considering where secure and convenient storage/parking could be provided for the vehicles. • Board walks are a supported route option, although there is a high likelihood of uncovering archaeological sites - in which case due process must be followed. • Recommend high quality, linked pedestrian and cycling infrastructure for Estuary Estates.
	Mangawhai Bypass	<ul style="list-style-type: none"> • An alternative bypass route is advocated in support of a pedestrian and cycle priority approach in Mangawhai's centres. • Recommend that the route is protected, with consideration for potential new education properties such as Kura Kaupapa, and the need to prioritise pedestrian, cycle and school bus modes of transport between homes and school.

ECONOMIC	ACTIVITY	RECOMMENDATIONS
	9.8 MONITORING	
	Cultural Health Index Monitoring	Opportunities for Te Uri o Hau to work alongside and be involved in monitoring projects within the district.
	9.9 PLANNING	
	Home-Based Employment	Te Uri o Hau encourages home (especially office) occupations through provision of high speed internet services, as this will reduce vehicle movements.
	9.10 TRANSPORT REPORT	
	Cycling	Recommend developer and crowd funding as a means to fund new routes.
	9.11 TOURISM	
	Cultural Heritage Trails	To promote Te Uri o Hau's traditional, spiritual, and historical and culture heritage and values throughout Mangawhai.

HEALTH AND SAFETY	ACTIVITY	RECOMMENDATIONS
	9.12 HEALTH AND WELLBEING	
	Cultural Health	Te Uri o Hau supports no big brand franchise fast food restaurant chains in Mangawhai (e.g. McDonalds, KFC), and that healthy food premises should be prioritised.
	9.13 SECURITY	
	Parking	Use of a live webcam to view carpark availability status (and for security) is supported.
	9.14 TRANSPORT REPORT	
	Intersection change options	Compact roundabout option for Mangawhai Village is recommended due to its ability to improve safety for all users - in particular pedestrians and cyclists.
	B Train Capacity	Recommend that B-Trains are discouraged from the town, in order to encourage and prioritise safe pedestrian and cycle modes of transport.
	Cycling	<p>A mix of cycleway options that give cycle traffic priority over motorised vehicles are supported:</p> <ul style="list-style-type: none"> • Wide on-road exclusive kerbside cycle lanes • off-road • off road and away from road corridor <p>CPTED concerns can be mitigated, e.g. through good solar lighting, CCTV and provision of a free Wi-Fi network along cycleways to provide communication options for children and visitors equipped with smart devices.</p>
	Mangawhai Bypass	An alternative bypass route is advocated in support of a pedestrian and cycle priority approach in Mangawhai's centres.
	9.15 WATER SUPPLY AND FIRE SAFETY	
	Water Supply and Fire	Communal fire fighting through installation of

		<p>underground tanks (Option 2a) is supported, with the proviso that contractors will be careful to follow the accidental discovery protocol, in relation to excavations.</p> <p>Recommend maximising onsite water harvesting to reduce environmental effects, by ensuring. water tanks are not subject to yard setback and accessory building rules.</p>
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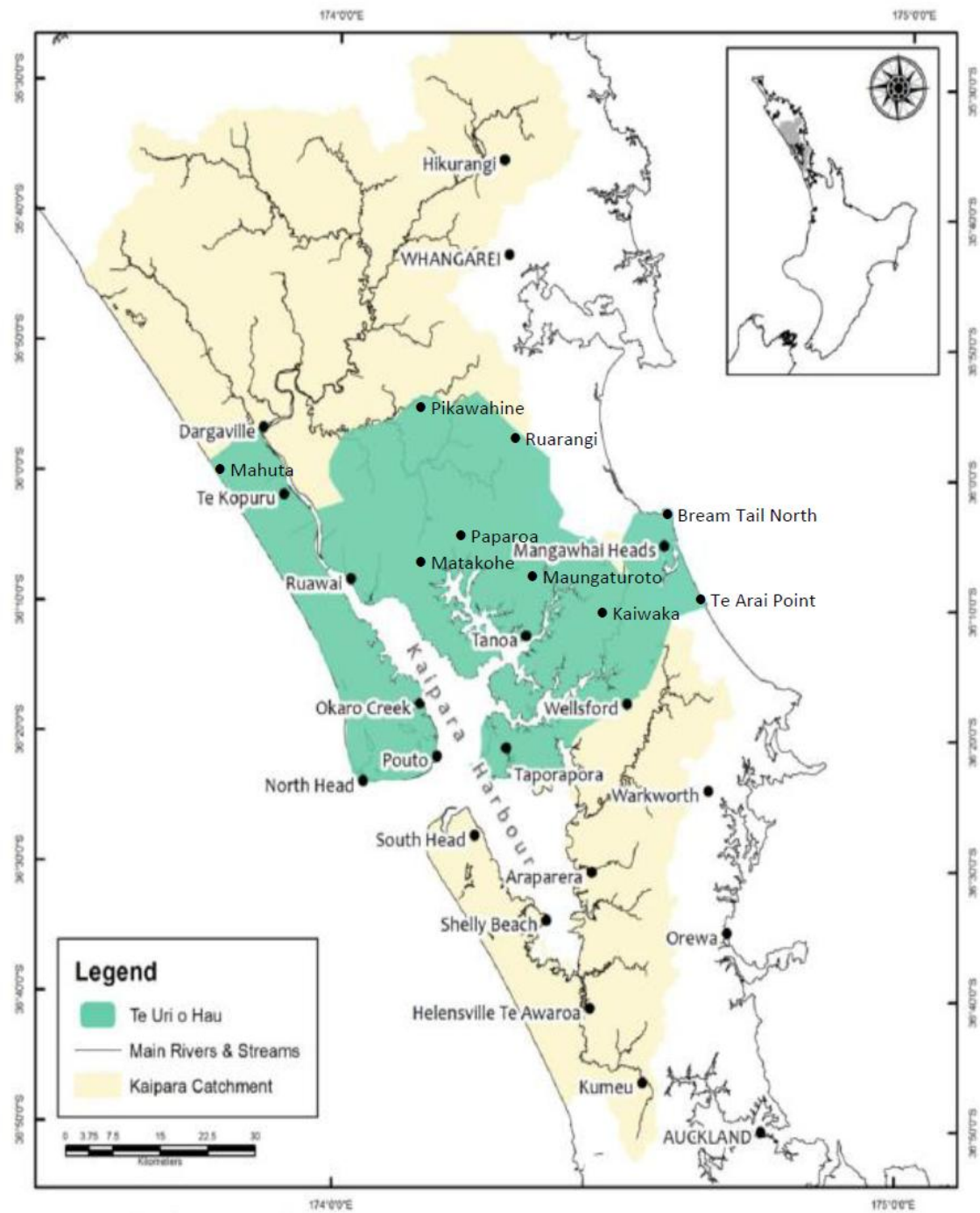
ENVIRONMENT

ACTIVITY	RECOMMENDATIONS
9.16 FRESH AND MARINE WATERWAYS	
Protection of freshwater ways and associated indigenous biodiversity	Plan change to create an esplanade priority area, where none currently exists.
Access to freshwater bodies for mahinga kai gathering	
Protection of sensitive natural processes and indigenous biodiversity in receiving environments	<p>Reticulated services, stormwater detention utilising wetlands.</p> <p>Quarterly cultural health monitoring along freshwater bodies (sites to be determined in collaboration with Te Uri o Hau).</p>
Restoration of ecological corridors, linkages and buffers between inland hill country, alluvial plains and the coastal areas	<p>Physical and legal protection of priority areas for protection would constitute an important first step in safeguarding remaining indigenous biodiversity.</p> <p>Retention or restoration of ecological corridors, linkages and buffers between inland hill country, alluvial plains and the coastal areas.</p>
Climate change	Provision for climate change is recommended for all development.
9.17 STORMWATER STRATEGY	
Integrated Catchment Management Approach	Environs recommends that the definition of "catchment management plan" (within the Stormwater Engineering context), be broadened to include ecologically sustainable catchment management.
	Environs recommend that wetlands are the preferred stormwater attenuation system, and that cultural monitoring of their performance should be considered as part of on-going monitoring requirements.
9.18 TRAFFIC MANAGEMENT AND PUBLIC SPACE STRATEGY	

	Relocation of Alamar Road boat ramp	Relocation of Mangawhai Head's boat ramp on Alamar Road to within carpark is supported, noting the need to check for unrecorded archaeological sites at the new boat ramp location.
	Through road between Olsen Avenue and Mangawhai Heads Road	Through road between Olsen Avenue and Mangawhai Heads Road is opposed by Environs.
	Alamar / Sellers Reserve walkway	Enhanced provision for walking and cycling, in the form of a continuous and a linked up pathway, is supported.
	Stream diversion around Mangawhai Heads Holiday Park	<p>Te Uri o Hau prefers that stream diversions are avoided, however if not possible to avoid due to the need to maximise parking, the stream diversion behind the camping ground associated with increased boat trailer parking at Mangawhai Heads is supported, provided the diversion:</p> <ul style="list-style-type: none"> • results in improved biodiversity outcomes for the stream environment, including a natural meander of the stream channel, weed removal and native riparian planting suitable for whitebait spawning; • incorporates wetlands and the tributary draining from Mangawhai heads road; • avoids the threat of discharges from the camping ground ablutions Block D; • is preceded by a baseline indigenous biodiversity survey, indigenous biodiversity live harvest and followed by translocation to the new channel; • is equipped with cultural and biodiversity interpretation panels; and • is funded for quarterly aquatic and terrestrial biodiversity monitoring for a five year period, and annually thereafter.
	Public access	Increase public access along fresh waterways to provide for mahinga kai and recreation

		opportunities, by establishing esplanade priority areas.
	Stormwater management	<p>Te Uri o Hau advocates the use of wetlands and raingardens for stormwater attenuation.</p> <p>Redesign of stormwater outlet structures at Mangawhai Heads beach.</p>
	Proposed Integrated Catchment Management	<p>Council considers the definition of "catchment management plan" (within the Stormwater Engineering context) be broadened to include ecologically sustainable catchment management. This may help to avoid natural streams being piped (and the consequent loss of contiguous streamside habitat), as has occurred just south of Mangawhai, within the Auckland Council jurisdiction.</p>
	9.19 PLANNING	
	MTP Planning	<p>Support administering plan rules more strictly in accordance with the District Plan, and providing practice notes to aid in plan interpretation.</p> <p>Recommend avoiding big box retail in Mangawhai area, in order to maintain existing character.</p> <p>The Estuary Estates planning approach is supported due to its walkability and range of density options in various zones.</p>
	Earthworks	<p>For simplicity, recommend that earthworks are controlled by only one consent authority, and prefer this to be the Regional Council.</p>
	9.20 TRANSPORT REPORT	
	B -Train Capacity	<p>Report assumes large box retail stores will establish in Mangawhai, however this concept is not supported by Environs, as it would result in erosion of the town's aesthetic Environment.</p>

Appendix 1: Te Uri o Hau's Statutory Area of Interest



Appendix 2: Glossary

Battle of Te Ika a Ranganui	1825 Battle between Ngapuhi and Ngati Whatua at Hakaru, Mangawhai
Hapu	Sub-tribe
Haumoewaarangi	Eponymous ancestor of Te Uri o Hau
Iwi	Tribe
Iwi authority	The authority that represents an iwi or hapu
Kaitiaki	To guard; to keep guardian over
Kaitiakitanga	Exercise of guardianship; and in relation to a resource includes the ethic of stewardship based on the nature of the resource itself
Kai Moana	Seafood
Karakia	Prayer
Koiwi	Human skeletal remains
Mahinga kai	Customary food /resources
Marae	Meeting house
Pa / Paa	Fortified settlement /village/site
Papatuanuku	Earth Mother
Tiro Rangatiratanga	Sovereignty, chieftainship, right to exercise authority, chiefly autonomy, self-determination, self-management, ownership
Ranginui	Sky Father
Rohe	Region of Interest
Tangata Whenua	People belonging to any particular place – indigenous people
Tane Mahuta	Guardian spirit of the forest
Tangaroa	Guardian of the sea
Te Uri o Hau	The descendants of Haumoewaarangi
Tupuna	Ancestor
Wāhi Tapu	Sacred areas/Reserved ground/cemetery
Wāhi Taonga	Sacred treasures
Wairoa	Water body

Appendix 3: References

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